

# ENGLISH POEMS

BY

# JOHN MILTON

EDITED

*WITH LIFE, INTRODUCTION AND SELECTED NOTES*

BY

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*ENGLISH CLASSICS*

M I L T O N

*R C BROWNE*

O MIGHTY MOUTH'D INVENTOR OF HARMONIES  
O SKILL'D TO SING OF TIME OR ETERNITY  
GOD GIFT'D ORGAN VOICE OF ENGLAND  
MILTON A NAME TO RESOUND FOR AGES  
WHOSE TITAN ANGELS GABIEL ABDIEL  
STARR'D FROM JEHOVAH'S GORGEOUS ARMOURIES  
TOWER AS THE DEEP DOMED EMPYREAN  
RINGS TO THE ROAR OF AN ANGEL ONSET—  
ME RATHER ALL THAT BOWERY LOVELINESS  
THE BROOKS OF EDEN MAZILY MURMURING—  
AND BLOOM PROFUSE AND CEDAR ARCHES  
CHARM AS A WANDERER OUT IN OCEAN  
WHERE SOME REFULCENT SUNSET OF INDIA  
STREAMS OER A RICH AMBIOSIAL OCLAN ISLE  
AND CRIMSON HUED THE STATELY PALM WOODS  
WHISPER IN ODOROUS HEIGHTS OF EVEN

Tennyson

III

LAST POEMS, 1665-1671

(*Continued*)



# PARADISE LOST.

## BOOK VII

### THE ARGUMENT

Raphael at the request of Adam relates how and wherefore this world was first created , that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein, sends his Son with glory and attendance of angels to perform the work of creation in six days , the angels celebrate with hymns the performance thereof and his re-ascension into Heaven

DESCEND from Heav'n, Urania, by that name  
If rightly thou art call'd, whose voice divine  
Following, above th' Olympian hill I soar,  
Above the flight of Pegasean wing  
The meaning, not the name I call for thou       5  
Nor of the Muses nine, nor on the top  
Of old Olympus dwell'st, but Heav'nly born,  
Before the hills appear'd, or fountain flow'd,  
Thou with eternal Wisdom didst converse,  
Wisdom thy sister, and with her didst play       10  
In presence of th' Almighty Father, pleas'd  
With thy celestial song Up led by thee  
Into the Heav'n of Heav'ns I have presum'd,  
An earthly guest, and drawn empyreal air,  
Thy tempring , with like safety guided down,       15  
Return me to my native element  
Lest from this flying steed unrein'd (as once  
Bellerophon, though from a lower clime)  
Dismounted, on th' Aleian field I fall,  
Erroneous there to wander and forlorn       20

Half yet remains unsung, but narrower bound  
 Within the visible diurnal sphere,  
 Standing on earth, not rapt above the pole,  
 More safe I sing with mortal voice, unchang'd  
 To hoarse or mute, though fall'n on evil days,      25  
 On evil days though fall'n, and evil tongues,  
 In darkness, and with dangers compast round,  
 And solitude, yet not alone, while thou  
 Visit'st my slumber nightly, or when morn  
 Purples the east still govern thou my song,      30  
 Urania, and fit audience find, though few  
 But drive far off the barbarous dissonance  
 Of Bacchus and his revellers, the race  
 Of that wild rout that tore the Thracian bard  
 In Rhodope, where woods and rocks had ears      35  
 To rapture, till the savage clamour drown'd  
 Both harp and voice, nor could the Muse defend  
 Her son So fail not thou, who thee implores  
 For thou art Heav'ly, she an empty dream

Say goddess, what ensu'd when Raphael,  
 The affable archangel, had forewarn'd  
 Adam by dire example to beware  
 Apostasy, by what befel in Heaven  
 To those apostates, lest the like befall  
 In Paradise to Adam or his race,      45  
 Charg'd not to touch the interdicted tree,  
 If they transgress, and slight that sole command,  
 So easily obey'd amid the choice  
 Of all tastes else to please their appetite,  
 Though wandring He with his consorted Eve      50  
 The story heard attentive, and was fill'd  
 With admiration, and deep muse to hear  
 Of things so high and strange, things to their thought  
 So unimaginable as hate in Heav'n,  
 And war so near the peace of God in bliss      55  
 With such confusion but the evil soon  
 Driv'n back redounded as a flood on those  
 From whom it sprung, impossible to mix

With blessedness Whence Adam soon repeal'd  
The doubts that in his heart arose and now  
Led on, yet sinless, with desire to know  
What nearer might concern him, how this World  
Of heav'n and Earth conspicuous first began,  
When, and whereof created, for what cause,  
What within Eden or without was done  
Before his memory, as one whose drought  
Yet scarce allay'd still eyes the current stream,  
Whose liquid murmur heard new thirst excites,  
Proceeded thus to ask his Heav'nly guest

'Great things, and full of wonder in our ears,  
Far differing from this world, thou hast reveal'd,  
Divine interpreter, by favour sent  
Down from the empyrean to forewarn  
Us timely of what might else have been our loss,  
Unknown, which human knowledge could not reach  
For which to the Infinitely Good we owe  
Immortal thanks, and his admonishment

Receive with solemn purpose to observe  
Immutably his sovran will, the end  
Of what we are But since thou hast voutsaf't  
Gently for our instruction to impart  
Things above Earthly thought, which yet concern'd  
Our knowing, as to highest wisdom seem'd,  
Deign to descend now lower, and relate

What may no less perhaps avail us known,'  
How first began this heav'n which we behold  
Distant so high, with moving fires adorn'd  
Innumerable, and this which yields or fills  
All space, the ambient air wide interfus'd  
Embracing round this florid Earth, what cause  
Mov'd the Creator in his holy rest  
Through all eternity so late to build  
In Chaos, and the work begun, how soon  
Absolv'd, if unforbid thou may'st unfold,  
What we not to explore t<sup>e</sup> secrets ask  
Of his eternal empire, but the more

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- To magnify his works, the more we know  
 And the great Light of day yet wants to run  
 Much of his race though steep, suspense in heav'n  
 Held by thy voice, thy potent voice he hears,      100  
 And longer will delay to hear thee tell  
 His generation, and the rising birth  
 Of Nature from the unapparent Deep  
 Or if the star of evening and the moon  
 Haste to thy audience, Night with her will bring      105  
 Silence, and Sleep listning to thee will watch,  
 Or we can bid his absence, till thy song  
 End, and dismiss thee ere the morning shine'
- Thus Adam his illustrious guest besought  
 And thus the godlike angel answer'd mild      110
- ' This also thy request with caution askt  
 Obtain though to recount Almighty works  
 What words or tongue of seraph can suffice,  
 Or heart of man suffice to comprehend ?  
 Yet what thou canst attain, which best may serve      115  
 To glorify the Maker, and infer  
 Thee also happier, shall not be withheld  
 Thy hearing, such commission from above  
 I have receiv'd, to answer thy desire  
 Of knowledge within bounds, beyond abstain      120  
 To ask, nor let thine own inventions hope  
 Things not reveal'd, which th' invisible King,  
 Only Omniscent, hath suppress't in night,  
 To none communicable in Earth or Heaven  
 Enough is left besides to search and know      125  
 But knowledge is as food, and needs no less  
 Her temperance over appetite, to know  
 In measure what the mind may well contain,  
 Oppresses else with surfeit, and soon turns  
 Wisdom to folly, as nourishment to wind      130
- ' Know then, that after Lucifer from Heav'n  
 (So call him, brighter once amidst the host  
 Of angels, than that star the stars among)  
 Fell with his flaming legions through the Deep

- Into his place, and the great Son return'd  
Victorious with his saints, th' Omnipotent  
Eternal Father from his throne beheld  
Their multitude, and to his Son thus spake      135
- “At least our envious Foe hath fail'd, who thought  
All like himself rebellious, by whose aid      140  
This inaccessible high strength, the seat  
Of Deity supreme, us dispossest,  
He trusted to have seiz'd, and into fraud  
Drew many, whom their place knows here no more,  
Yet far the greater part have kept, I see,      145  
Their station, Heav'n yet populous retains  
Number sufficient to possess her realms  
Though wide, and this high temple to frequent  
With ministeries due and solemn rites  
But lest his heart exalt him in the harm      150
- Already done, to have dispeopl'd Heav'n  
My damage fondly deem'd, I can repair  
That detriment, if such it be to lose  
Self-lost, and in a moment will create  
Another world, out of one man a race      155
- Of men innumerable, there to dwell,  
Not here, till by degrees of merit rais'd  
They open to themselves at length the way  
Up hither, under long obedience tri'd,  
And Earth be chang'd to Heav'n, and Heav'n to Earth,      160
- One kingdom, joy and union without end  
Meanwhile inhabit lax, ye powers of Heav'n,  
And thou my Word, begotten Son, by thee  
This I perform, speak thou, and be it done  
My overshadowing Spirit and might with thee      165
- I send along, ride forth, and bid the Deep  
Within appointed bounds be heav'n and earth,  
Boundless the Deep, because I am who fill  
Infinitude, nor vacuous the space !  
Though I uncircumscrib'd myself retire,      170
- And put not forth my goodness, which is free  
To act or not, Necessity and Chance

Approach not me, and what I will is Fate'

'So spake th' Almighty, and to what he spake

His Word, the filial Godhead, gave effect

175

Immediate are the acts of God, more swift

Than time or motion, but to human ears

Cannot without process of speech be told,

So told as earthly notion can receive

Great triumph and rejoicing was in Heav'n

180

When such was heard declar'd the Almighty's will,

Glory they sung to the Most High, good will

To future men, and in their dwellings peace,

Glory to him whose just avenging ire

Had driven out th' ungodly from his sight

185

And th' habitations of the just, to him

Glory and praise, whose wisdom had ordain'd

Good out of evil to create, instead

Of spirits malign a better race to bring

Into their vacant room, and thence diffuse

190

His good to worlds and ages infinite

'So sang the hierarchies meanwhile the Son

On his great expedition now appear'd,

Girt with omnipotence, with radiance crown'd

Of majesty divine, sapience and love

195

Immense, and all his Father in him shon

About his chariot numberless were pour'd

Cherub and seraph, Potentates and Thrones,

And Virtues, winged spirits, and chariots wing'd,

From th' armoury of God, where stand of old

Myriads between two brazen mountains lodg'd

200

Against a solemn day, harness at hand,

Celestial equipage, and now came forth

Spontaneous, for within them spirit liv'd,

Attendant on their Lord, Heav'n op'd wide

205

Her ever-during gates, harmonious sound

On golden hinges moving, to let forth

The King of Glory in his powerful Word

And Spirit coming to create new worlds

On Heav'nly ground they stood, and from the shore

210

They view'd the vast immeasurable abyss  
Outrageous as a sea, dark, wasteful, wild,  
Up from the bottom turn'd by furious winds  
And surging waves, as mountains to assault  
Heav'n's highth, and with the centre mix the pole      215  
    “Silence, ye troubl'd waves, and thou Deep, peace!”  
Said then th' omnific Word, “your discord end ”  
Nor stay'd, but on the wings of cherubim  
Uplifted, in paternal glory rode  
Far into Chaos, and the World unborn ,      220  
For Chaos heard his voice , him all his train  
Follow'd in bright procession to behold  
Creation, and the wonders of his might  
Then stay'd the fervid wheels, and in his hand  
He took the golden compasses, prepar'd      225  
In God's eternal store, to circumscribe  
This universe, and all created things  
One foot he centr'd, and the other turn'd  
Round through the vast profundity obscure,  
And said, “Thus far extend, thus far thy bounds,      230  
This be thy just circumference, O World ”  
Thus God the heav'n created, thus the Earth  
Matter uniform'd and void darkness profound  
Cover'd th' abyss but on the watry calm  
His brooding wings the Spirit of God outspread,      235  
And vital virtue infus'd, and vital warmth  
Throughout the fluid mass, but downward purg'd  
The black tartareous cold infernal dregs,  
Adverse to life then founded, then conglob'd  
Like things to like, the rest to several place      240  
Disparted, and between spun out the air,  
And Earth self-balanc't on her centre hung  
    “Let there be Light,” said God , and forthwith Light  
Ethereal, first of things, quintessence pure  
Sprung from the Deep, and from her native east      245  
To journey through the airy gloom began,  
Spher'd in a radiant cloud, for yet the sun  
Was not, she in a cloudy tabernacle

- Sojourn'd the while God saw the Light was good,  
And light from darkness by the hemisphere 250  
Divided light the Day, and darkness Night  
He nam'd Thus was the first day ev'n and morn  
Nor past uncelebrated, nor unsung  
By the celestial quires, when orient light  
Exhaling first from darkness they beheld, 255  
Birth-day of heav'n and Earth, with joy and shout  
The hollow universal orb they fill'd,  
And touch't their golden harps, and hymning prais'd  
God and his works, Creator him they sung,  
Both when first ev'ning was, and when first morn 260
- ‘ Again, God said, “Let there be firmament  
Amid the waters, and let it divide  
The waters from the waters ” and God made  
The firmament, expanse of liquid, pure,  
Transparent, elemental air, diffus'd 265  
In circuit to the uttermost convex  
Of this great round partition firm and sure,  
The waters underneath from those above  
Dividing for as Earth, so he the World  
Built on circumfluous waters calm, in wide 270  
Crystalline ocean, and the loud misrule  
Of Chaos far remov'd, lest fierce extremes  
Contiguous might distemper the whole frame  
And heav'n he nam'd the firmament so Ev'n  
And Morning chorus sung the second day 275
- ‘ The Earth was form'd, but in the womb as yet  
Of waters, embryon immature involv'd,  
Appear'd not over all the face of Earth  
Main Ocean flow'd, not idle, but with warm  
Prolific humour soft'ning all her globe, 280  
Fermented the great Mother to conceive,  
Satiate with genial moisture, when God said,  
“ Be gather'd now ye waters under heav'n  
Into one place, and let dry land appear ”  
Immediately the mountains huge appear 285  
Emergent, and their broad bare backs upheave

Into the clouds, their tops ascend the sky  
So high as heav'd the tumid hills, so low  
Down sunk a hollow bottom broad and deep,  
Capacious bed of waters thither they  
Hastened with glad precipitance, uproll'd  
As drops on dust conglobing from the dry,  
Part rise in crystal wall, or ridge direct,  
For haste, such flight the great command impress'd  
On the swift floods as armies at the call  
Of trumpet (for of armies thou hast heard)  
Troop to their standard, so the watry throng,  
Wave rolling after wave, where way they found,  
If steep, with torrent rapture, if through plain,  
Soft-ebbing, nor withstood them rock or hill,  
But they, or under ground, or circuit wide  
With serpent error wandering, found their way,  
And on the washy ooze deep channels wore,  
Easy, ere God had bid the ground be dry,  
All but within those banks, where rivers now  
Stream, and perpetual draw their humid train  
The dry land, Earth, and the great receptacle  
Of congregated waters he call'd Seas  
And saw that it was good, and said, "Let th' Earth  
Put forth the verdant grass, herb yielding seed,  
And fruit-tree yielding fruit after her kind,  
Whose seed is in herself upon the Earth"  
He scarce had said, when the bare Earth, till then  
Desert and bare, unsightly, unadorn'd,  
Brought forth the tender grass, whose verdure clad  
Her universal face with pleasant green,  
Then herbs of every leaf, that sudden flow'd,  
Op'ning their various colours, and made gay  
Her bosom smelling sweet and these scarce blown  
Forth flourish't thick the clustering vine, forth crept  
The smelling gourd, up stood the corny reed  
Embattl'd in her field, and the humble shrub,  
And bush with frizzl'd hair implicit last  
Rose as in dance the stately trees, and spread

- Their branches hung with copious fruit, or gemm'd      325  
 Their blossoms with high woods the hills were crown'd,  
 With tufts the valleys and each fountain side,  
 With borders long the rivers That Earth now  
 Seem'd like to Heav'n, a seat where gods might dwell,  
 Or wander with delight, and love to haunt      330  
 Her sacred shades though God had yet not rain'd  
 Upon the Earth, and man to till the ground  
 None was, but from the earth a dewy mist  
 Went up and water'd all the ground, and each  
 Plant of the field, which ere it was in the earth      335  
 God made, and every herb, before it grew  
 On the green stem, God saw that it was good  
 So Ev'n and Morn recorded the third day  
 'Again th' Almighty spake "Let there be lights  
 High in th' expanse of heaven, to divide      340  
 The day from night, and let them be for signs,  
 For seasons, and for days, and circling years,  
 And let them be for lights as I ordain  
 Their office in the firmament of heav'n  
 To give light on the Earth," and it was so      345  
 And God made two great lights, great for their use  
 To man, the greater to have rule by day,  
 The less by night altern, and made the stars,  
 And set them in the firmament of heav'n  
 To illuminate the Earth, and rule the day      350  
 In their vicissitude, and rule the night,  
 And light from darkness to divide God saw,  
 Surveying his great work, that it was good  
 For of celestial bodies first the sun  
 A mighty sphere he fram'd, unlightsome first,      355  
 Though of ethereal mould then form'd the moon  
 Globose, and every magnitude of stars,  
 And sow'd with stars the heav'n thick as a field  
 Of Light by far the greater part he took,  
 Transplanted from her cloudy shrine, and plac'd      360  
 In the sun's orb, made porous to receive  
 And drink the liquid light, firm to retain

Her gather'd beams, great palace now of Light  
 Hither as to their fountain other stars  
 Repairing, in their gold'n urns draw light,  
 And hence the morning planet gilds her horns,  
 By tincture or reflection they augment  
 Their small peculiar, though from human sight  
 So far remote, with diminution seen  
 First in his east the glorious Lamp was seen,  
 Regent of day, and all th' horizon round  
 Invested with bright rays, jocund to run  
 His longitude through heav'ns high road the gray  
 Dawn, and the Pleiades before him danc'd  
 Shedding sweet influence less bright the moon,  
 But opposite in levell'd west was set  
 His mirror, with full face borrowing her light  
 From him, for other light she needed none  
 In that aspect, and still that distance keeps  
 Till night, then in the east her turn she shines  
 Revolv'd on heav'ns great axle, and her reign  
 With thousand lesser lights dividual holds,  
 With thousand thousand stars, that then appear'd  
 Spangling the hemisphere then first adorn'd  
 With their bright luminaries that set and rose,  
 Glad Ev'ning and glad Morn crown'd the fourth day

‘And God said, “Let the waters generate  
 Reptile with spawn abundant, living soul  
 And let fowl fly above the earth, with wings  
 Display'd on the op'n firmament of heav'n”  
 And God created the great whales, and each  
 Soul living, each that crept, which plenteously  
 The waters generated by their kinds,  
 And every bird of wing after his kind,  
 And saw that it was good, and bless'd them, saying,  
 “Be fruitful, multiply, and in the seas,  
 And lakes, and running streams the waters fill,  
 And let the fowl be multipli'd on the earth”  
 Forthwith the sounds and seas, each creek and bay  
 With fry innumerable swarm, and shoals

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Of fish that with their fins and shining scales  
 Glide under the green wave, in sculls that oft  
 Bank the mid sea part single or with mate  
 Graze the sea weed their pasture, and through groves  
 Of coral stray, or sporting with quick glance                  405  
 Show to the sun their wav'd coats dropt with gold,  
 Or in their pearly shells at ease, attend  
 Moist nutriment, or under rocks their food  
 In jointed armour watch on smooth the seal,  
 And bended dolphins play part huge of bulk                  410  
 Wallowing unwieldy, enormous in their gait  
 Tempest the ocean there Leviathan,  
 Hugest of living creatures, on the deep  
 Stretcht like a promontory sleeps or swims,  
 And seems a moving land, and at his gills                  415  
 Draws in, and at his trunk spouts out a sea  
 Meanwhile the tepid caves, and fens and shores  
 Their brood as numerous hatch, from the egg that soon  
 Bursting with kindly rupture forth disclos'd  
 Their callow young, but feather'd soon and fledge                  420  
 They summ'd their pens, and soaring th' air sublime  
 With clang despis'd the ground, under a cloud  
 In prospect, there the eagle and the stork  
 On cliffs and cedar tops their eyries build  
 Part loosely wing the region, part more wise                  425  
 In common, rang'd in figure wedge their way,  
 Intelligent of seasons, and set forth  
 Their airy caravan, high over seas  
 Flying, and ever lands with mutual wing  
 Easing their flight; so steers the prudent crane                  430  
 Her annual voyage, borne on winds, the air  
 Floats, as they pass, fann'd with unnumber'd plumes  
 From branch to branch the smaller birds with song  
 Solac'd the woods, and spread their painted wings  
 Till ev'n, nor then the solemn nightingale                  435  
 Ceas'd warbling, but all night tun'd her soft lays  
 Others on silver lakes and rivers bath'd  
 Their downy breast, the swan with arched neck

- Between her white wings mantling proudly, rows  
Her state with oary feet, yet oft they quit                          440  
The dank, and rising on stiff pennons, tow'r  
The mid aerial sky others on ground  
Walk'd firm, the crested cock whose clarion sounds  
The silent hours, and th' other whose gay train  
Adorns him, colour'd with the florid hue                          445  
Of rainbows and starry eyes The waters thus  
With fish replenisht, and the air with fowl,  
Ev'ning and Morn solemniz'd the fifth day
- ‘The sixth, and of creation last, arose  
With ev'ning harps and matin, when God said,                          450  
“Let th' Earth bring forth soul living in her kind,  
Cattle, and creeping things, and beast of the earth,  
Each in their kind” The Earth obey'd, and straight  
Op'ning her fertile womb teem'd at a birth  
Innumerous living creatures, perfet forms,                          455  
Limb'd and full grown out of the ground up rose  
As from his lair the wild beast where he wonns  
In forest wild, in thicket, brake, or den,  
Among the trees in pairs they rose, they walk'd  
The cattle in the fields and meadows green ,                          460  
Those rare and solitary, these in flocks  
Pasturing at once, and in broad herds upsprung  
The grassy clods now calv'd, now half appear'd  
The tawny lion, pawing to get free  
His hinder parts, then springs as broke from bonds,                  465  
And rampant shakes his brinded mane, the ounce,  
The libbard, and the tiger, as the mole  
Rising, the crumbl'd earth above them threw  
In hillocks, the swift stag from under ground  
Bore up his branching head scarce from his mould                          470  
Behemoth biggest born of earth upheav'd  
His vastness fleec't the flocks and bleating rose  
As plants ambiguous between sea and land  
The river horse and scaly crocodile.<sup>14</sup>
- At once came forth whatever creeps the ground,                          475  
Insect or worm, those waved their limber fans

For wings, and smallest lineaments exact  
 In all the liveries deckt of summer's pride  
 With spots of gold and purple, azure and green  
 These as a line their long dimension drew,  
 Streaking the ground with sinuous trace, not all  
 Minims of nature, some of serpent kind  
 Wondrous in length and corpulence involv'd  
 Their snaky folds, and added wings First crept  
 The parsimonious emmet, provident 480  
 Of future, in small room large heart enclos'd,  
 Pattern of just equality perhaps  
 Hereafter, join'd in her popular tribes  
 Of commonalty swarming next appear'd  
 The female bee that feeds her husband drone 485  
 Deliciously, and builds her waxes cells,  
 With honey stor'd the rest are numberless,  
 And thou their natures know'st, and gav'st them names,  
 Needless to thee repeated, nor unknown  
 The serpent, subl'st beast of all the field,  
 Of huge extent sometimes, with brazen eyes 495  
 And hairy mane terrific, though to thee  
 Not noxious, but obedient at thy call  
 'Now Heav'n in all her glory shon, and roll'd  
 Her motions, as the great First-Mover's hand 500  
 First wheel'd their course, Earth in her rich attire  
 Consummate lovely smil'd, air, water, earth,  
 By fowl, fish, beast, was flown, was swum, was walkt  
 Frequent, and of the sixth day yet remain'd,  
 There wanted yet the master-work, the end 505  
 Of all yet done, a creature who not prone  
 And brute as other creatures, but endu'd  
 With sanctity of reason, might erect  
 His stature, and upright with front serene  
 Govern the rest, self-knowing, and from thence 510  
 Magnanimous to correspond with Heav'n,  
 But grateful to acknowledge whence his good  
 Descends, thither with heart and voice and eyes  
 Directed in devotion, to adore

And worship God supreme, who made him chief Of all his works therefore the Omnipotent Eternal Father (for where is not he Present?) thus to his Son audibly spake	515
“Let us make now Man in our image, Man In our similitude, and let them rule Over the fish and fowl of sea and air, Beast of the field, and over all the Earth, And every creeping thing that creeps the ground”	520
This said, he form’d thee, Adam, thee O Man! Dust of the ground, and in thy nostrils breath’d The breath of life, in his own image he Created thee, in the image of God Express, and thou becam’st a living soul	525
Male he created thee, but thy consort Female for race, then bless’d mankind, and said,	530
Be fruitful, multiply, and fill the Earth, Subdue it, and throughout dominion hold Over fish of the sea, and fowl of the air, And every living thing that moves on the earth	535
Wherever thus created, (for no place Is yet distinct by name) thence, as thou know’st, He brought thee into this delicious grove, This garden, planted with the trees of God,	540
Delectable both to behold and taste, And freely all their pleasant fruit for food Gave thee, all sorts are here that all th’ Earth yields,	545
Variety without end, but of the tree, Which tasted works knowledge of good and evil, Thou may’st not, in the day thou eat’st, thou di’st, Death is the penalty impos’d, beware,	550
And govern well thy appetite, lest Sin Surprise thee, and her black attendant Death	
‘Here finish’d he, and all that he had made View’d, and behold all was entirely good, So ev’n and morn accomplish’d the sixth day Yet not till the Creator from his work Desisting, though unwearied, up return’d	555

- Up to the Heav'n of Heav'ns, his high abode,  
 Thence to behold this new-created World  
 Th' addition of his empire, how it shew'd                        555  
 In prospect from his throne, how good, how fair,  
 Answering his great idea Up he rode  
 Follow'd with acclamation and the sound  
 Symphonious of ten thousand harps that tun'd  
 Angelic harmonies. the Earth, the air                        560  
 Resounded (thou remember'st, for thou heardst)  
 The heav'ns and all the constellations rung,  
 The planets in their station list'ning stood,  
 While the bright pomp ascended jubilant  
 "Open, ye everlasting gates," they sung,                        565  
 "Open, ye Heav'ns, your living doors, let in  
 The great Creator from his work return'd  
 Magnificent, his six day's work, a world,  
 Open and henceforth oft, for God will deign  
 To visit oft the dwellings of just men,                        570  
 Delighted, and with frequent intercourse  
 Thither will send his winged messengers,  
 On errands of supernal grace" So sung  
 The glorious train ascending he through Heav'n,  
 That open'd wide her blazing portals, led                        575  
 To God's eternal house direct the way,  
 A broad and ample road, whose dust is gold  
 And pavement stars, as stairs to thee appear,  
 Seen in the galaxy, that milky way  
 Which nightly as a circling zone thou seest                        580  
 Powder'd with stars And now on Earth the seventh  
 Ev'ning arose in Eden, for the sun  
 Was set, and twilight from the east came on,  
 Forerunning night, when at the holy mount  
 Of Heav'n's high-seated top, th' imperial throne                585  
 Of Godhead, fixt for ever firm and sure,  
 The Filial Power arriv'd, and sate him down  
 With his great Father, for he also went  
 Invisible, yet stay'd (such privilege  
 Hath Omnipresence) and the work ordain'd,                        590

- Author and end of all things, and from work  
 Now resting, bless'd and hallow'd the sev'nth day,  
 As resting on that day from all his work,  
 But not in silence holy kept, the harp  
 Had work and rested not, the solemn pipe,      595  
 And dulcimer, all organs of sweet stop,  
 All sounds on fret by string or golden wire  
 Temper'd soft tunings, intermixt with voice  
 Choral or unison of incense clouds  
 Fuming from golden censers hid the mount  
 Creation and the six days' acts they sung      600
- “Great are thy works, Jehovah! infinite  
 Thy power, what thought can measure thee or tongue  
 Relate thee? greater now in thy return  
 Than from the giant angels, thee that day      605  
 Thy thunders magnifi'd, but to create  
 Is greater than created to destroy  
 Who can impair thee, mighty King, or bound  
 Thy empire? easily the proud attempt  
 Of spirits apostate and their counsels vain      610  
 Thou hast repell'd, while impiously they thought  
 Thee to diminish, and from thee withdraw  
 The number of thy worshippers Who seeks  
 To lessen thee, against his purpose serves  
 To manifest the more thy might his evil      615  
 Thou usest, and from thence creat'st more good  
 Witness this new-made World, another Heav'n  
 From Heaven-gate not far, founded in view  
 On the clear hyaline, the glassy sea,  
 Of amplitude almost immense, with stars      620  
 Numerous, and every star perhaps a world  
 Of destined habitation, but thou know'st  
 Their seasons among these the seat of men,  
 Earth with her nether ocean circumfus'd,  
 Their pleasant dwelling-place Thrice happy men,      625  
 And sons of men, whom God hath thus advanc't,  
 Created in his image, there to dwell  
 And worship him, and in reward to rule

Over his works, on earth, in sea, or air,  
And multiply a race of worshippers  
Holy and just thrice happy if they know  
Their happiness, and persevere upright”

630

‘So sung they, and the empyrean rung,  
With hallelujahs thus was sabbath kept  
And thy request think now fulfill’d, that ask’d  
How first this world and face of things began,  
And what before thy memory was done  
From the beginning, that posterity  
Inform’d by thee might know, if else thou seek’st  
Aught, not surpassing human measure, say’

635

640

## BOOK VIII

### THE ARGUMENT

Adam enquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge Adam assents, and still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the angel thereupon, who, after admonitions repeated departs

THE angel ended, and in Adam's ear  
So charming left his voice, that he awhile  
Thought him still speaking, still stood fixt to hear,  
Then, as new-wak't, thus gratefully repli'd

‘What thanks sufficient, or what recompense                       5

Equal have I to render thee, divine

Historian? who thus largely hast allay'd

The thirst I had of knowledge, and voutsaf't

This friendly condescension to relate

Things else by me unsearchable, now heard                       10

With wonder, but delight, and, as is due,

With glory attributed to the high

Creator, something yet of doubt remains,

Which only thy solution can resolve

When I behold this goodly frame, this World                       15

Of heav'n and Earth consisting, and compute

Their magnitudes, this Earth, a spot, a grain,

An atom, with the firmament compar'd,

And all her number'd stars, that seem to roll

Spaces incomprehensible (for such                       20

Their distance argues, and their swift return  
Diurnal) merely to officiate light  
Round this opacious Earth, this punctual spot,  
One day and night, in all their vast survey  
Useless besides, reasoning, I oft admire,  
How Nature wise and frugal could commit  
Such disproportions, with superfluous hand  
So many nobler bodies to create,  
Greater so manifold to this one use,  
For aught appears, and on their orbs impose  
Such restless revolution day by day  
Repeated, while the sedentary Earth,  
That better might with far less compass move,  
Serv'd by more noble than herself, attains  
Her end without least motion, and receives,  
As tribute such a sumless journey brought  
Of incorporeal speed, her warmth and light,  
Speed, to describe whose swiftness number fails' 25

So spake our sire, and by his count'nance seem'd  
Entring on studious thoughts abstruse, which Eve  
Perceiving where she sat retir'd in sight,  
With lowness majestic from her seat,  
And grace that won who saw to wish her stay,  
Rose, and went forth among her fruits and flow'rs,  
To visit how they prosper'd, bud and bloom,  
Her nursery, they at her coming sprung  
And toucht by her fair tendance gladlier grew  
Yet went she not, as not with such discourse  
Delighted, or not capable her ear  
Of what was high such pleasure she reserv'd,  
Adam relating, she sole auditress,  
Her husband the relater she preferr'd  
Before the angel, and of him to ask  
Chose rather, he, she knew would intermix  
Grateful digressions, and solve high dispute  
With conjugal caresses, from his lip  
Not words alone pleas'd her O when meet now  
Such pairs, in love and mutual honour join'd? 30 35 40 45 50 55

With goddess-like demeanour forth she went, Not unattended, for on her as queen A pomp of winning Graces waited still, And from about her shot darts of desire Into all eyes to wish her still in sight And Raphael now, to Adam's doubt propos'd Benevolent and facile thus repli'd	60
'To ask or search I blame thee not, for heav'n Is as the book of God before thee set, Wherein to read his wondrous works, and learn His seasons, hours, or days, or months, or years This to attain, whether heav'n move or Earth, Imports not, if thou reck'n right, the rest From man or angel the great Architect Did wisely to conceal, and not divulge His secrets to be scann'd by them who ought Rather admire, or if they list to try Conjecture, he his fabric of the heav'n's Hath left to their disputes, perhaps to move His laughter at their quaint opinions wide Hereafter, when they come to model heav'n And calculate the stars, how they will wield The mighty frame, how build, unbuild, contrive To save appearances, how gird the sphere With centric and eccentric scribbl'd o'er, Cycle and epicycle, orb in orb Already by thy reasoning this I guess, Who art to lead thy offspring, and supposest That bodies bright and greater should not serve The less not bright, nor Heav'n such journeys run, Earth sitting still, when she alone receives The benefit consider first, that great Orb bright infers not excellence the Earth Though, in comparison of Heav'n, so small, Nor glistering, may of solid good contain More plenty than the sun that barren shines, Whose virtue on itself works no effect, IX 110 But in the fruitful Earth, there first receiv'd	65 70 75 80 85 90 95

His beams, unactive else, their vigour find  
 Yet not to Earth are those bright luminaries  
 Officious, but to thee Earth's habitant  
 And for the heaven's wide circuit, let it speak      100  
 The Maker's high magnificence, who built  
 So spacious, and his line stretcht out so far,  
 That Man may know he dwells not in his own,  
 An edifice too large for him to fill,  
 Lodg'd in a small partition, and the rest      105  
 Ordain'd for uses to his Lord best known  
 The swiftness of those circles attribute,  
 Though numberless, to his omnipotence,  
 That to corporeal substances could add  
 Speed almost spiritual me thou think'st not slow      110  
 Who since the morning hour set out from Heav'n  
 Where God resides, and ere mid-day arriv'd  
 In Eden, distance inexpressible  
 By numbers that have name But this I urge,  
 Admitting motion in the heav'ns, to show      115  
 Invalid that which thee to doubt it mov'd,  
 Not that I so affirm, though so it seem  
 To thee who hast thy dwelling here on Earth  
 God, to remove his ways from human sense,  
 Plac'd heav'n from Earth so far, that earthly sight,      120  
 If it presume, might err in things too high,  
 And no advantage gain What if the sun  
 Be centre to the world, and other stars  
 By his attractive virtue, and their own  
 Incited, dance about him various' rounds?      125  
 Their wandring course now high, now low, then hid,  
 Progressive, retrograde, or standing still,  
 In six thou seest, and what if sev'nth to these  
 The planet Earth, so steadfast though she seem,  
 Insensibly three different motions move?      130  
 Which else to several spheres thou must ascribe,  
 Mov'd contrary with thwart obliquities,  
 Or save the sun his labour, and that swift  
 Nocturnal and diurnal rhomb suppos'd,

Invisible else above all stars, the wheel  
Of day and night, which needs not thy belief,  
If Earth industrious of herself fetch day  
Travelling east, and with her part averse  
From the sun's beam meet night, her other part  
Still luminous by his ray What if that light  
Sent from her through the wide transpicuous air,  
To the terrestrial moon be as a star  
Enlightning her by day, as she by night  
This Earth? reciprocal, if land be there,  
Fields and inhabitants her spots thou seest  
As clouds, and clouds may rain, and rain produce  
Fruits in her soft'nd soil, for some to eat  
Allotted there, and other suns perhaps  
With their attendant moons thou wilt descry  
Communicating male and female light ,  
Which two great sexes animate the world,  
Stor'd in each orb perhaps with some that live  
For such vast room in nature unpossest  
By living soul, desert and desolate,  
Only to shine, yet scarce to contribute  
Each orb a glimpse of light, convey'd so fai  
Down to this habitable, which returns  
Light back to them, is obvious to dispute  
But whether thus these things, or whether not,  
Whether the Sun predominant in heav'n  
Rise on the Earth, or Earth rise on the Sun ,  
He from the east his flaming road begin,  
Or she from west her silent course advance  
With inoffensive pace that spinning sleeps  
On her soft axle, while she paces ev'n,  
And bears thee soft with the smooth air along,  
Solicit not thy thoughts with matters hid,  
Leave them to God above, him serve and fear,  
Of other\* creatures, as him pleases best,  
Wherever plac't, let him dispose joy thou  
In what he gives to thee, this Paradise  
And thy fair Eve, heav'n is for thee too high

- To know what passes there, be lowly wise  
 Think only what concerns thee and thy being,  
 Dream not of other worlds, what creatures there      175  
 Live, in what state, condition, or degree,  
 Contented that thus far hath been reveal'd,  
 Not of Earth only, but of highest Heav'n'
- To whom thus Adam, clear'd of doubt, repli'd  
 'How fully hast thou satisfi'd me, pure  
 Intelligence of Heav'n, angel serene,  
 And freed from intricacies, taught to live  
 The easiest way, nor with perplexing thoughts  
 To interrupt the sweet of life, from which  
 God hath bid dwell far off all anxious cares,      185  
 And not molest us, unless we ourselves  
 Seek them with wandring thoughts, and notions vain  
 But apt the mind or fancy is to rove  
 Uncheckt, and of her loving is no end,  
 Till warn'd, or by experience taught, she learn,      190  
 That not to know at large of things remote  
 From use, obscure and subtle, but to know  
 That which before us lies in daily life,  
 Is the prime wisdom, what is more, is fume,  
 Or emptiness, or fond impertinence,      195  
 And renders us, in things that most concern  
 Unpractis'd, unprepar'd, and still to seek  
 Therefore, from this high pitch let us descend  
 A lower flight, and speak of things at hand  
 Useful, whence haply mention may arise      200  
 Of something not unseasonable to ask  
 By sufferance, and thy wonted favour deign'd  
 Thee I have heard relating what was done  
 Ere my remembrance now hear me relate  
 My story, which perhaps thou hast not heard,      205  
 And day is not yet spent, till then thou seest  
 How subtly to detain thee I devise,  
 Inviting thee to hear while I relate,  
 Fond, were it not in hope of thy reply,  
 For while I sit with thee, I seem in Heav'n,      210

- And sweeter thy discourse is to my ear  
 Than fruits of palm-tree pleasantest to thirst  
 And hunger both, from labour, at the hour  
 Of sweet repast, they satiate, and soon fill,  
 Though pleasant, but thy words with grace divine      215  
 Imbu'd, bring to their sweetness no satiety'
- To whom thus Raphael answer'd heav'nly meek  
 'Nor are thy lips ungraceful, sire of men,  
 Nor tongue ineloquent, for God on thee  
 Abundantly his gifts hath also pour'd,      220  
 Inward and outward both, his image fair -  
 Speaking or mute all comeliness and grace  
 Attends thee, and each word, each motion forms,  
 Nor less think we in Heav'n of thee on Earth  
 Than of our fellow-servant, and inquire      225  
 Gladly into the ways of God with Man  
 For God we see hath honour'd thee, and set  
 On Man his equal love say therefore on,  
 For I that day was absent, as befel,  
 Bound on a voyage uncouth and obscure,      230  
 Far on excursion toward the gates of Hell,  
 Squar'd in full legion (such command we had)  
 To see that none thence issu'd forth a spy,  
 Or enemy, while God was in his work,  
 Lest he incenst at such eruption bold,      235  
 Destruction with creation might have mixt  
 Not that they durst without his leave attempt,  
 But us he sends upon his high behests  
 For state, as sovran King, and to inure  
 Our prompt obedience Fast we found, fast shut      240  
 The dismal gates, and barricado'd strong,  
 But long ere our approaching heard within  
 Noise, other than the sound of dance or song,  
 Torment, and loud lament, and furious rage  
 Glad we return'd up to the coasts of light      245  
 Ere sabbath ev'ning so we had in charge  
 But thy relation now, for I attend,  
 Pleas'd with thy words no less than thou with mme'

So spake the godlike Power, and thus our sire	
'For Man to tell how human life began	250
Is hard, for who himself beginning knew?	
Desire with thee still longer to converse	
Induc'd me As new wak't from soundest sleep	
Soft on the flow'ry herb I found me laid	
In balmy sweat, which with his beams the sun	255
Soon dri'd, and on the reeking moisture fed	
Straight toward heav'n my wondring eyes I turn'd,	
And gaz'd awhile the ample sky, till rais'd	
By quick instinctive motion up I sprung,	
As thitherward endeavouring, and upright	260
Stood on my feet, about me round I saw	
Hill, dale, and shady woods, and sunny plains,	
And liquid lapse of murmuring streams, by these,	
Creatures that liv'd, and mov'd, and walk'd, or flew,	
Birds on the branches warbling, all things smil'd,	265
With fragrance and with joy my heart o'erflow'd	
Myself I then perus'd, and limb by limb	
Survey'd, and sometimes went, and sometimes ran	
With supple joints, and lively vigour led	
But who I was, or where, or from what cause,	270
Knew not, to speak I tri'd, and forthwith spake,	
My tongue obey'd, and readily could name	
Whate'er I saw "Thou Sun," said I, "fair light,	
And thou enlighten'd Earth, so fresh and gay,	
Ye hills and dales, ye rivers, woods, and plains,	275
And ye that live and move, fair creatures, tell,	
Tell, if ye saw, how came I thus, how here?	
Not of myself, by some great Maker then,	
In goodness and in power pre-eminent,	
Tell me, how I may know him, how adore,	280
From whom I have that thus I move and live,	
And feel that I am happier than I know"	
While thus I call'd, and stray'd I knew not whither,	
From where I first drew air, and first beheld	
This happy light, when answer none return'd,	285
On a green shady bank profuse of flow'rs,	

Pensive I sat me down, there gentle sleep  
First found me, and with soft oppression seiz'd  
My drowsed sense, untroubl'd, though I thought  
I then was passing to my former state                            290  
Insensible, and forthwith to dissolve,  
When suddenly stood at my head a dream,  
Whose inward apparition gently mov'd  
My fancy to believe I yet had being,  
And liv'd One came, methought, of shape divine,                    295  
And said, "Thy mansion wants thee, Adam, rise,  
First Man, of men innumerable o'dain'd  
First father, call'd by thee I come thy guide  
To the garden of bliss, thy seat prepar'd"  
So saying, by the hand he took me rais'd,                            300  
And over fields and waters, as in air  
Smooth sliding without step, last led me up  
A woody mountain, whose high top was plain,  
A circuit wide, enclos'd, with goodliest trees  
Planted, with walks, and bowers, that what I saw                    305  
Of Earth before scarce pleasant seem'd Each tree  
Load'n with fairest fruit that hung to the eye  
Tempting, stirr'd in me sudden appetite  
To pluck and eat, whereat I wak'd, and found  
Before mine eyes all real, as the dream                            310  
Had lively shadow'd here had new begun  
My wandring, had not he who was my guide  
Up hither, from among the trees appear'd,  
Presence divine Rejoicing, but with awe  
In adoration at his feet I fell                                    315  
Submiss he rear'd me, and "whom thou sought'st I am,"  
Said mildly, "Author of all this thou seest  
Above, or round about thee, or beneath  
This Paradise I give thee, count it thine  
To till and keep, and of the fruit to eat                            320  
Of every tree that in the garden grows  
Eat freely with glad heart, fear here no dearth  
But of the tree, whose operation brings  
Knowledge of good and ill, which I have set

- The pledge of thy obedience and thy faith,  
Amid the garden by the tree of Life, 325  
Remember what I warn thee, shun to taste,  
And shun the bitter consequence for know,  
The day thou eat'st thereof, my sole command  
Transgrest, inevitably thou shalt die,  
From that day mortal, and this happy state  
Shalt lose, expell'd from hence into a world  
Of woe and sorrow" Sternly he pronounc'd  
The rigid interdiction, which resounds  
Yet dreadful in mine ear, though in my choice 335  
Not to incur, but soon his clear aspect  
Return'd and gracious purpose thus renew'd  
"Not only these fair bounds, but all the Earth  
To thee and to thy race, I give, as lords  
Possess it, and all things that therein live,  
Or live in sea, or air, beast, fish, and fowl  
In sign whereof each bird and beast behold  
After their kinds, I bring them to receive  
From thee their names, and pay thee fealty  
With low subjection, understand the same 340  
Of fish within their watry residence,  
Not hither summon'd, since they cannot change  
Their element to draw the thinner air"  
As thus he spake, each bird and beast behold  
Approaching two and two, these cowring low  
With blandishment, each bird stoop'd on his wing 350  
I nam'd them, as they pass'd, and understood  
Their nature, with such knowledge God endu'd  
My sudden apprehension, but in these  
I found not what methought I wanted still,  
And to the Heav'ly Vision thus presum'd 355  
"O by what name, for thou above all these,  
Above mankind, or aught than mankind higher,  
Surpassest far my naming, how may I  
Adore thee, Author of this universe,  
And all this good to Man? for whose well being 360  
So amply, and with hands so liberal

- Thou hast provided all things but with me  
 I see not who partakes In solitude  
 What happiness? who can enjoy alone?  
 Or all enjoying, what contentment find?" 365  
 Thus I presumptuous, and the Vision bright,  
 As with a smile more bright'nd, thus repli'd  
 " "What call'st thou solitude? is not the Earth  
 With various living creatures, and the air  
 Replenish't, and all these at thy command  
 To come and play before thee? know'st thou not  
 Their language, and their ways? they also know,  
 And reason not contemptibly, with these  
 Find pastime, and bear rule, thy realm is large" 375  
 So spake the universal Lord, and seem'd  
 So ordering, I, with leave of speech implor'd  
 And humble deprecation thus repli'd  
 " "Let not my words offend thee, Heav'nly Power,  
 My Maker, be propitious while I speak  
 Hast thou not made me here thy substitute,  
 And these inferior far beneath me set?  
 Among unequals what society  
 Can sort, what harmony, or true delight?  
 Which must be mutual, in proportion due  
 Giv'n, and receiv'd, but in disparity 385  
 The one intense, the other still remiss  
 Cannot well suit with either, but soon prove  
 Tedious alike of fellowship I speak  
 Such as I seek, fit to participate  
 All rational delight, wherein the brute  
 Cannot be human consort, they rejoice  
 Each with their kind, lion with lioness,  
 So fitly them in pairs thou hast combin'd,  
 Much less can bird with beast, or fish with fowl,  
 So well converse, nor with the ox the ape,  
 Worse then can Man with beast, and least of all" 395  
 Whereto th' Almighty answer'd, not displeas'd  
 " "A nice and subtle happiness I see  
 Thou to thyself proposest, in the choice 400

Of thy associates, Adam, and will taste  
 No pleasure, though in pleasure, solitary  
 What think'st thou then of me, and this my state?  
 Seem I to thee sufficiently possest  
 Of happiness, or not? who am alone  
 From all eternity, for none I know  
 Second to me or like, equal much less  
 How have I then with whom to hold converse  
 Save with the creatures which I made, and those  
 To me inferior, infinite descents  
 Beneath what other creatures are to thee?"

405

410

'He ceas'd, I lowly answer'd "To attain  
 The highth and depth of thy eternal ways  
 All human thoughts come short, Supreme of things,  
 Thou in thyself art perfet, and in thee  
 Is no deficience found, not so is Man,  
 But in degree, the cause of his desire  
 By conversation with his like, to help  
 Or solace his defects No need that thou  
 Shouldst propagate, already infinite,  
 And through all numbers absolute, though One,  
 But Man by number is to manifest  
 His single imperfection, and beget  
 Like of his like, his image multipl'd,  
 In unity defective, which requires

415

420

425

Collateral love, and dearest amity  
 Thou in thy secresy although alone,  
 Best with thyself accompanied, seek'st not  
 Social communication, yet so pleas'd,  
 Canst raise thy creature to what height thou wilt  
 Of union or communion, deifi'd,  
 I by conversing cannot these erect  
 From prone, nor in their ways complacence find"  
 Thus I embolden'd spake, and freedom us'd  
 Permissive, and acceptance found, which gain'd  
 This answer from the gracious Voice Divine

430

435

"Thus far to try thee, Adam, I was pleas'd,  
 And find thee knowing not of beasts alone,

- Which thou hast rightly nam'd, but of thyself,  
Expressing well the spirit within thee free,  
My image, not imparted to the brute,  
Whose fellowship therefore unmeet for thee  
Good reason was thou freely shouldst dislike,  
And be so minded still, I, ere thou spak'st,  
Knew it not good for Man to be alone,                          440  
And no such company as then thou saw'st  
Intended thee, for trial only brought,  
To see how thou couldst judge of fit and meet  
What next I bring shall please thee, be assur'd,  
Thy likeness, thy fit help, thy other self,  
Thy wish exactly to thy heart's desire "
- ' He ended, or I heard no more, for now  
My earthly by his Heav'nly overpower'd,  
Which it had long stood under, strain'd to the hight  
In that celestial colloquy sublime,                          455  
As with an object that excels the sense,  
Dazzl'd and spent, sunk down, and sought repair  
Of sleep, which instantly fell on me, call'd  
By Nature as in aid, and clos'd mine eyes  
Mine eyes he clos'd, but op'n left the cell                          460  
Of Fancy my internal sight, by which  
Abstract as in a trance methought I saw,  
Though sleeping, where I lay, and saw the shape  
Still glorious before whom awake I stood,  
Who stooping op'nd my left side, and took                          465  
From thence a rib, with cordial spirits warm,  
And life-blood streaming fresh, wide was the wound,  
But suddenly with flesh fill'd up, and heal'd  
The rib he form'd and fashion'd with his hands,  
Under his forming hands a creature grew,                          470  
Manlike, but different sex, so lovely fair,  
That what seem'd fair in all the world, seem'd now  
Mean, or in her summ'd up, in her contain'd  
And in her looks, which from that time infus'd  
Sweetness into my heart, unfelt before,                          475  
And into all things from her air inspir'd

The spirit of love and amorous delight  
 She disappear'd, and left me dark, I wak'd  
 To find her, or for ever to deplore  
 Her loss, and other pleasures all abjure                          480

When out of hope, behold her, not far off,  
 Such as I saw her in my dream, adorn'd  
 With what all Earth or Heaven could bestow  
 To make her amiable on she came,  
 Led by her Heav'nly Maker, though unseen,                          485

And guided by his voice, nor uninform'd  
 Of nuptial sanctity, and marriage rites  
 Grace was in all her steps, Heav'n in her eye,  
 In every gesture dignity and love  
 I overjoy'd could not forbear aloud                          490

  “ This turn hath made amends, thou hast fulfill'd  
 Thy words, Creator bounteous and benign !  
 Giver of all things fair, but fairest this  
 Of all thy gifts, nor enviest I now see  
 Bone of my bone, flesh of my flesh, myself                          495

Before me, Woman is her name, of Man  
 Extracted for this cause he shall forego  
 Father and mother, and to his wife adhere,  
 And they shall be one flesh, one heart, one soul ”

  She heard me thus, and though divinely brought,                  500  
 Yet innocence, and virgin modesty,  
 Her virtue and the conscience of her worth,  
 That would be woo'd, and not unsought be won,  
 Not obvious, not obtrusive, but retir'd,  
 The more desirable, or to say all,                          505

Nature herself, though pure of sinful thought,  
 Wrought in her so, that seeing me, she turn'd ,  
 I follow'd her, she what was honour knew,  
 And with obsequious majesty approv'd  
 My pleaded reason To the nuptial bow'r                          510

I led her blushing like the morn all Heav'n,  
 And happy constellations on that hour  
 Shed their selectest influence, the Earth  
 Gave sign of gratulation, and each hill ,

- |   |     |
|---|-----|
| Joyous the birds, fresh gales and gentle airs<br>Whisper'd it to the woods, and from their wings<br>Flung rose, flung odours from the spicy shrub,<br>Disporting, till the amorous bird of night<br>Sung spousal, and bid haste the ev'ning star<br>On his hill top, to light the bridal lamp | 515 |
| 'Thus I have told thee all my state, and brought<br>My story to the sum of earthly bliss<br>Which I enjoy, and must confess to find<br>In all things else delight indeed, but such<br>As us'd or not, works in the mind no change,  | 520 |
| Nor vehement desire, these delicacies<br>I mean of taste, sight, smell, herbs, fruits, and flow'rs,<br>Walks, and the melody of birds, but here<br>Far otherwise, transported I behold,<br>Transported touch, here passion first I felt,  | 525 |
| Commotion strange, in all enjoyments else<br>Superior and unmov'd, here only weak<br>Against the charm of Beauty's powerful glance<br>Or Nature fail'd in me, and left some part  | 530 |
| •Not proof enough such object to sustain,<br>Or from my side subducting, took perhaps<br>More than enough, at least on her bestow'd<br>Too much of ornament, in outward show<br>Elaborate, of inward less exact   | 535 |
| For well I understand in the prime end<br>Of Nature, her th' inferior, in the mind<br>And inward faculties, which most excel,<br>In outward also her resembling less<br>His image who made both, and less expressing  | 540 |
| The character of that dominion giv'n<br>O'er other creatures, yet when I approach<br>Her loveliness, so absolute she seems<br>And in herself complete, so well to know<br>Her own, that what she wills to do or say,  | 545 |
| Seems wisest, virtuous'est, discreetest, best,<br>All higher knowledge in her presence falls<br>Degraded, Wisdom in discourse with her  | 550 |

- |   |     |
|---|-----|
| Loses discount'anc't, and like Folly shows,       |     |
| Authority and Reason on her wait,                 | 555 |
| As one intended first, not after made             |     |
| Occasionally, and to consummate all,              |     |
| Greatness of mind and Nobleness their seat        |     |
| Build in her loveliest, and create an awe         |     |
| About her, as a guard angelic plac't'             |     |
| To whom the angel with contracted brow            | 560 |
| 'Accuse not Nature, she hath done hei part,       |     |
| Do thou but thine, and be not diffident           |     |
| Of Wisdom, she deserts thee not, if thou          |     |
| Dismiss not her, when most thou need'st her nigh, |     |
| By attributing overmuch to things                 | 565 |
| Less excellent, as thou thyself perceiv'st        |     |
| For what admir'st thou, what transports thee so?  |     |
| An outside? fair no doubt, and worthy well        |     |
| Thy cherishing, thy honouring, and thy love,      |     |
| Not thy subjection weigh with her thyself,        |     |
| Then value oft-times nothing profits more         | 570 |
| Than self-esteem, grounded on just and right      |     |
| Well manag'd, of that skill the more thou know'st |     |
| The more she will acknowledge thee her head,      |     |
| And to realities yield all her shows              |     |
| Made so adorn for thy delight the more,           | 575 |
| So awful, that with honour thou may'st love       |     |
| Thy mate, who sees when thou art seen least wise  |     |
| But if the sense of touch whereby mankind         |     |
| Is propagated seem such dear delight              |     |
| Beyond all other, think the same voutsaf't        | 580 |
| To cattle and each beast, which would not be      |     |
| To them made common and divulg'd, if aught        |     |
| Therein enjoy'd were worthy to subdue             |     |
| The soul of Man, or passion in him move.          |     |
| What higher in her society thou find'st           | 585 |
| Attractive, human, rational, love still,          |     |
| In loving thou dost well, in passion not,         |     |
| Wherein true Love consists not, love refines      |     |
| The thoughts, and heart enlarges, hath his seat   | 590 |

- In reason, and is judicious, is the scale  
 By which to Heav'nly love thou may'st ascend,  
 Not sunk in carnal pleasure, for which cause  
 Among the beasts no mate for thee was found'
- To whom thus half abash'd Adam repl'd                                595  
 'Neither her outside form'd so fair, nor aught  
 In procreation common to all kinds,  
 (Though higher of the genial bed by far,  
 And with mysterious reverence I deem)  
 So much delights me as those graceful acts,                        600  
 Those thousand decencies that daily flow  
 From all her words and actions mixt with love  
 And sweet compliance, which declare unfeign'd  
 Union of mind, or in us both one soul,  
 Harmony to behold in wedded pair                                605  
 More grateful than harmonious sound to the ear  
 Yet these subject not, I to thee disclose  
 What inward thence I feel, not therefore foil'd,  
 Who meet with various objects from the sense  
 Variously representing, yet still free                                610  
 Approve the best, and follow what I approve  
 To love thou blam'st me not, for Love thou say'st  
 Leads up to Heav'n, is both the way and guide,  
 Bear with me then, if lawful what I ask,  
 Love not the Heav'nly spirits, and how their love                615  
 Express they? by looks only, or do they mix  
 Irradiance, virtual or immediate touch?'
- To whom the angel with a smile that glow'd  
 Celestial rosy red, Love's proper hue, ,  
 Answer'd 'Let it suffice thee that thou know'st                620  
 Us happy, and without Love no happiness  
 Whatever pure thou in the body enjoy'st,  
 (And pure thou wert created) we enjoy  
 In eminence, and obstacle find none ,  
 Of membrane, joint, or limb, exclusive bars,  
 Easier than air with air, if spirits embrace,  
 Total they mix, union of pure with pure  
 Desiring, nor restrain'd conveyance need

- As flesh to mix with flesh or soul with soul  
But I can now no more, the parting sun      630  
Beyond the Earth's Green Cape and Verdant Isles  
Hesperian sets, my signal to depart  
Be strong, live happy, and love, but first of all  
Him whom to love is to obey, and keep  
His great command, take heed lest passion sway      635  
Thy judgment to do aught, which else free will  
Would not admit, thine and of all thy sons  
The weal or woe in thee is plac't, beware  
I in thy persevering shall rejoice,  
And all the blest stand fast, to stand or fall      640  
Free in thine own arbitrement it lies  
Perfet within, no outward aid require,  
And all temptation to transgress repel'
- So saying, he arose, whom Adam thus  
Follow'd with benediction 'Since to part,  
Go heavenly guest, ethereal messenger,  
Sent from whose sovran goodness I adore  
Gentle to me and affable hath been  
Thy condescension, and shall be honour'd ever  
With grateful memory thou to mankind      645  
Be good and friendly still, and oft return'
- So parted they, the angel up to Heav'n  
From the thick shade, and Adam to his bower

## BOOK IX

### THE ARGUMENT

Satan having compassed the earth, with meditated guile returns as a mist, by night into Paradise, and enters into the serpent sleeping Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart Adam consents not, alleging the danger, lest that Enemy, of whom they were forewarned, should attempt her found alone Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength, Adam at last yields The Serpent finds her alone, his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures Eve wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both Eve requires him to bring her to that tree, and finds it to be the tree of Knowledge forbidden The Serpent now grown bolder, with many wiles and arguments induces her at length to eat, she pleased with the taste, deliberates awhile whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her, and, extenuating the trespass, eats also of the fruit The effects thereof in them both, they seek to cover their nakedness, then fall to variance and accusation of one another

No more of talk where God or angel guest  
With Man,<sup>as</sup> with his friend, familiar us'd  
To sit indulgent, and with him partake  
Rural repast, permitting him the while  
<sup>'</sup>Venial discourse unblam'd I now must change

These notes to tragic, foul distrust, and breach  
 Disloyal on the part of Man, revolt,  
 And disobedience on the part of Heav'n  
 Now alienated, distance and distaste,  
 Anger and just rebuke, and judgment giv'n,  
 That brought into this world a world of woe,  
 Sin and her shadow Death, and Misery,  
 Death's harbinger sad task, yet argument  
 Not less but more heroic than the wrath  
 Of stern Achilles on his foe pursu'd  
 Thrice fugitive about Troy wall, or rage  
 Of Turnus for Lavinia disespous'd,  
 Or Neptune's ire or Juno's, that so long  
 Perplex'd the Greek and Cytherea's son,  
 If answerable style I can obtain  
 Of my celestial patroness, who deigns  
 Her nightly visitation unimplor'd,  
 And dictates to me slumb'ring, or inspires  
 Easy my unpremeditated verse  
 Since first this subject for heroic song  
 Pleas'd me long choosing, and beginning late,  
 Not sedulous by nature to indite  
 Wars, hitherto the only argument  
 Heroic deem'd, chief mast'ry to dissect  
 With long and tedious havoc, fabled knights,  
 In battles feign'd, the better fortitude  
 Of patience and heroic martyrdom  
 Unsung, or to describe races and games,  
 Or tiling furniture, emblazon'd shields,  
 Impreses quaint, caparisons and steeds,  
 Bases and tinsel trappings, gorgeous knights  
 At joust and tournament, then marshall'd feast  
 Served up in hall with sewers, and seneschals,  
 The skill of artifice or office mean,  
 Not that which justly gives heroic name  
 To person or to poem Me of these  
 Nor skill'd nor studious, higher argument  
 Remains, sufficient of itself to raise

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- That name, unless an age too late, or col'd  
 Climate, or years damp my intended wing  
 Deprest, and much they may, if all be mine,  
 Not hers who brings it nightly to my ear 45
- The sun was sunk, and after him the star  
 Of Hesperus, whose office is to bring  
 Twilight upon the Earth, short arbiter  
 Twixt day and night, and now from end to end  
 Night's hemisphere had veil'd the horizon round  
 When Satan who late fled before the threats  
 Of Gabriel out of Eden, now improv'd  
 In meditated fraud and malice, bent 55
- On Man's destruction, maugre what might hap --  
 Of heavier on himself, fearless return'd  
 By night he fled, and at midnight return'd  
 From compassing the Earth, cautious of day,  
 Since Uriel regent of the sun descri'd  
 His entrance, and forewarn'd the cherubim 60
- That kept their watch, thence full of anguish driv'n,  
 The space of seven continu'd nights he rode  
 With darkness, thrice the equinoctial line  
 He circl'd, four times cross'd the car of night  
 From pole to pole, traversing each colure, 65
- On the eighth return'd, and on the coast averse  
 From entrance or cherubic watch, by stealth  
 Found unsuspected way There was a place,  
 Now not, (though Sin, not Time, first wrought the change,) 70
- Where Tigris at the foot of Paradise  
 Into a gulf shot under ground, till part  
 Rose up a fountain by the tree of Life,  
 In with the river sunk, and with it rose  
 Satan involved in rising mist, then sought  
 Where to lie hid sea he had searcht and land 75
- From Eden over Pontus, and the pool  
 Maeotis, up beyond the river Ob,  
 Downward as far antarctic, and in length  
 West from Oponites to the ocean barr'd  
 At Darien, thence to the land where flows 80

- Ganges and Indus Thus the orb he roam'd  
 With narrow search, and with inspection deep  
 Consider'd every creature, which of all  
 Most opportune might serve his wiles, and found      85  
 The serpent subtlest beast of all the field  
 Him after long debate, irresolute  
 Of thoughts revolv'd, his final sentence chose  
 Fit vessel, fittest imp of fraud, in whom  
 To enter, and his dark suggestions hide      90  
 From sharpest sight for in the wily snake  
 Whatever sleights none would suspicious mark,  
 As from his wit and native subtlety  
 Proceeding, which in other beasts observ'd  
 Doubt might beget of diabolic pow'r,      95  
 Active within beyond the sense of brute  
 Thus he resolv'd, but first from inward grief  
 His bursting passion into plaints thus pour'd  
 'O Earth' how like to Heav'n, if not preferr'd  
 More justly, seat worthier of gods, as built      100  
 With second thoughts, reforming what was old !  
 For what God after better worse would build ?  
 Terrestrial Heav'n, danc't round by other Heav'ns  
 That shine, yet bear their bright officious lamps,  
 Light above light, for thee alone, as seems,      105  
 In thee concentrating all their precious beams  
 Of sacred influence as God in Heav'n  
 Is centre, yet extends to all, so thou  
 Centring receiv'st from all those orbs, in thee,  
 Not in themselves, all their known virtue appears      110  
 Productive in herb, plant, and nobler birth  
 Of creatures animate with gradual life  
 Of growth, sense, reason, all summ'd up in Man  
 With what delight could I have walk't thee round,  
 If I could joy in aught, sweet interchange      115  
 Of hill, and valley, rivers, woods and plains,  
 Now land, now sea, and shores with forest crown'd,  
 Rocks, dens, and caves, but I in none of these  
 Find place or refuge, and the more I see

Pleasures about me, so much more I feel  
Torment within me, as from the hateful siege  
Of contraries, all good to me becomes  
Bane, and in Heav'n much worse would be my state  
But neither here seek I, no nor in Heav'n  
To dwell, unless by mastring Heav'n's Supreme, 120  
Nor hope to be myself less miserable  
By what I seek, but others to make such  
As I, though thereby worse to me redound,  
For only in destroying I find ease  
To my relentless thoughts, and him destroy'd, 130  
Or won to what may work his utter loss,  
For whom all this was made, all this will soon  
Follow, as to him linkt in weal or woe,  
In woe then, that destruction wide may range  
To me shall be the glory sole among 135  
The infernal Powers, in one day to have marr'd,  
What he Almighty styl'd, six nights and days  
Continu'd making, and who knows how long  
Before had been contriving, though perhaps  
Not longer than since I in one night freed  
From servitude inglorious well nigh half 140  
Th' angelic name, and thinner left the throng  
Of his adorers he to be aveng'd,  
And to repair his numbers thus impair'd,  
Whether such virtue spent of old now fail'd  
More angels to create, if they at least 145  
Are his created, or to spite us more, }  
Determin'd to advance into our room  
A creature form'd of earth, and him endow,  
Exalted from so base original  
With Heav'nly spoils, our spoils what he decreed  
He effected, Man he made, and for him built  
Magnificent this world, and Earth his seat,  
Him Lord pronounc'd, and, O indignity!  
Subjected to his service angel wings, 155  
And flaming ministers to watch and tend  
Their earthly charge of these the vigilance

- I dread, and to elude, thus wrapt in mist  
 Of midnight vapour glide obscure, and pry  
 In every bush and brake, where hap may find      160  
 The serpent sleeping, in whose mazy folds  
 To hide me, and the dark intent I bring  
 O foul descent! that I who erst contended  
 With gods to sit the highest, am now constrain'd  
 Into a beast, and mixt with bestial slime,      165  
 This essence to incarnate and imbrute,  
 That to the height of deity aspir'd,  
 But what will not ambition and revenge  
 Descend to? who aspires, must down as low  
 As high he soar'd, obnoxious first or last      170  
 To basest things Revenge, at first though sweet,  
 Bitter ere long back on itself recoils,  
 Let it, I reck not, so it light well aim'd,  
 Since higher I fall short,) on him who next  
 Provokes my envy, this new favourite      175  
 Of Heav'n, this Man of clay, son of despite,  
 Whom us the more to spite his Maker rais'd  
 From dust spite then with spite is best repaid'
- So saying, through each thicket dank or dry,  
 Like a black mist low creeping, he held on      180  
 His midnight search, where soonest he might find  
 The serpent him fast sleeping soon he found  
 In labyrinth of many a round self-roll'd,  
 His head the midst, well stor'd with subtle wiles,  
 Not yet in horrid shade or dismal den,      185  
 Nor nocent yet, but on the grassy herb  
 Fearless unfear'd he slept In at his mouth  
 The Devil enter'd, and his brutal sense,  
 In heart or head, possessing soon inspir'd  
 With act intelligential, but his sleep      190  
 Disturb'd not, waiting close th' approach of morn  
 Now when as sacred light began to dawn  
 In Eden on the humid flow'rs, that breath'd  
 Their morning incense, when all things that breathe  
 From th' Earth's great altar send up silent praise

To the Creator, and his nostrils fill  
 With grateful smell, forth came the human pair  
 And join'd their vocal worship to the quire  
 Of creatures wanting voice, that done, partake  
 The season, prime for sweetest scents and airs      200  
 Then commune how that day they best may ply  
 Their growing work for much their work outgrew  
 The hands despatch of two gardening so wide  
 And Eve first to her husband thus began

‘ Adam, well may we labour still to dress      205  
 This garden, still to tend plant, herb and flow'r,  
 Our pleasant task enjoin'd, but till more hands  
 Aid us, the work under our labour grows  
 Luxurious by restraint, what we by day  
 Lop overgrown, or prune, or prop, or bind,      210  
 One night or two with wanton growth derides  
 Tending to wild Thou therefore now advise  
 Or hear what to my mind first thoughts present  
 Let us divide our labours, thou where choice  
 Leads thee, or where most needs, whether to wind      215  
 The woodbine round this arbour, or direct  
 The clasping ivy where to climb, while I  
 In yonder spring of roses intermixt  
 With myrtle, find what to redress till noon,  
 For while so near each other thus all day      220  
 Our task we choose, what wonder if so near  
 Looks intervene and smiles, or object new  
 Casual discourse draw on? which intermits  
 Our day's work brought to little, though begun  
 Early, and th' hour of supper comes unearn'd’      225

To whom mild answer Adam thus return'd  
 ‘ Sole Eve, associate sole, to me beyond  
 Compare above all living creatures dear,  
 Well hast thou motion'd; well thy thoughts employ'd  
 How we might best fulfil the work which here      230  
 God hath assign'd us, nor of me shalt pass  
 Unprais'd for nothing lovelier can be found  
 woman, than to study household good,

- And good works in her husband to promote  
 Yet not so strictly hath our Lord impos'd  
 Labour, as to debar us when we need  
 Refreshment, whether food, or talk between,  
 Food of the mind, or this sweet intercourse  
 Of looks and smiles, for smiles from Reason flow,  
 To brute den'd, and are of Love the food,  
 Love not the lowest end of human life  
 For not to irksome toil, but to delight  
 He made us, and delight to Reason join'd  
 The paths and bowers doubt not but our joint hands  
 Will keep from wilderness with ease, as wide  
 As we need wall, till younger hands ere long  
 Assist us but if much converse perhaps  
 Thee satiate, to short absence I could yield  
 For solitude sometimes is best society,  
 And short retirement urges sweet return  
 But other doubt possesses me, lest harm  
 Befal thee sever'd from me, for thou know'st  
 What hath been warn'd us, what malicious Foe  
 Envyng our happiness, and of his own  
 Despairing, seeks to work us woe and shame  
 By sly assault, and somewhere nigh at hand  
 Watches no doubt, with greedy hope to find  
 His wish and best advantage, us asunder,  
 Hopeless to circumvent us join'd, where each  
 To other speedy aid might lend at need,  
 Whether his first design be to withdraw \*  
 Our fealty from God, or to disturb  
 Conjugal love, than which perhaps no bliss  
 Enjoy'd by us excites his envy more,  
 Or this, or worse, leave not the faithful side  
 That gave thee being, still shades thee and protects.  
 The wife, where danger or dishonour lurks,  
 Safest and seemliest by her husband stays,  
 Who guards her, or with her the worst endures'  
     To whom the virgin majesty of Eve,  
 As one who loves, and some unkindness meets,

- With sweet austere composure thus repli'd  
'Offspring of Heav'n and Earth, and all Earth's Lord,  
That such an Enemy we have, who seeks  
Our ruin, both by thee inform'd I learn,                   275  
And from the parting angel overheard  
As in a shady nook I stood behind,  
Just then return'd at shut of evening flow'rs  
But that thou shouldst my firmness therefore doubt  
To God or thee, because we have a Foe                   280  
May tempt it, I expected not to hear  
His violence thou fear'st not, being such,  
As we, not capable of death or pain,  
Can either not receive, or can repel  
His fraud is then thy fear, which plain infers           285  
Thy equal fear that my firm faith and love  
Can by his fraud be shak'n or seduc't,  
Thoughts, which how found they harbour in thy breast  
Adam, misthought of her to thee so dear?"  
To whom with healing words Adam repli'd                   290  
'Daughter of God and Man, immortal Eve,  
For such thou art, from sin and blame entire  
Not diffident of thee do I dissuade  
Thy absence from my sight, but to avoid  
Th' attempt itself, intended by our Foe                   295  
For he who tempts, though in vain, at least asperses  
The tempted with dishonour foul, suppos'd  
Not incorruptible of faith, not proof  
Against temptation thou thyself with scorn  
And anger wouldest resent the offer'd wrong,           300  
Though ineffectual found, misdeem not then,  
If such affront I labour to avert  
From thee alone, which on us both at once  
The Enemy, though bold, will hardly dare,  
Or daring, first on me th' assault shall light           305  
Nor thou his malice and false guile contemn  
Subtle he needs must be, who could seduce  
Angels, nor think superfluous others' aid  
I from the influence of thy looks receive

- Access in every virtue, in thy sight 310  
 More wise, more watchful, stronger, if need were  
 Of outward strength, while shame, thou looking on,  
 Shame to be overcome or overreacht  
 Would utmost vigour raise, and rais'd unite  
 Why shouldst not thou like sense within thee feel 315  
 When I am present, and thy trial choose  
 With me, best witness of thy virtue tri'd !'
- So spake domestic Adam in his care  
 And matrimonial love, but Eve, who thought  
 Less attributed to her faith sincere, 320  
 Thus her reply with accent sweet renew'd  
 ' If this be our condition, thus to dwell  
 In narrow circuit strait'nd by a Foe,  
 Subtle or violent, we not endu'd  
 Single with like defence, wherever met, 325  
 How are we happy, still in fear of harm ?  
 But harm precedes not sin only our Foe  
 Tempting, affronts us with his foul esteem  
 Of our integrity his foul esteem  
 Sticks no dishonour on our front, but turns 330  
 Foul on himself, then wherefore shunn'd or fear'd  
 By us ? who rather double honour gain  
 From his surmise prov'd false, find peace within,  
 Favour from Heav'n, our witness from th' event  
 And what is faith, love, virtue unassay'd, 335  
 Alone, without exterior help sustain'd ?  
 Let us not then suspect our happy state  
 Left so imperfet by the Maker wise,  
 As not secure to single or combin'd,  
 Frail is our happiness, if this be so, 340  
 And Eden were no Eden thus expos'd '  
 To whom thus Adam fervently repli'd  
 ' O Woman, best are all things as the will  
 Of God ordain'd them, his creating hand  
 Nothing imperfet or deficient left 345  
 Of all that he created, much less Man,  
 Or aught that might his happy state secure,

- |  |     |
|--|-----|
| Secure from outward force, within himself<br>The danger lies, yet lies within his power<br>Against his will he can receive no harm<br>But God left free the will, for what obeys<br>Reason, is free, and Reason he made right,<br>But bid her well be ware, and still erect,<br>Lest by some fair-appearing good surpris'd<br>She dictate false, and misinform the will<br>To do what God expressly hath forbid, | 350 |
| Not then mistrust, but tender love enjoins<br>That I should mind thee oft, and mind thou me<br>Firm we subsist, yet possible to swerve,<br>Since Reason not impossibly may meet<br>Some specious object by the foe suborn'd,<br>And fall into deception unaware,   | 355 |
| Not keeping strictest watch, as she was warn'd<br>Seek not temptation then, which to avoid<br>Were better, and most likely if from me<br>Thou sever not trial will come unsought<br>Wouldst thou approve thy constancy, approve<br>First thy obedience, th' other who can know?  | 360 |
| Not seeing thee attempted, who attest?<br>But if thou think, trial unsought may find<br>Us both <u>securer</u> than thus warn'd thou seem'st,<br>Go, for thy stay, not free, absents <u>thee</u> more,<br>Go in thy native innocence, rely<br>On what thou hast of virtue, summon all,   | 365 |
| For God towards thee hath done his part, do thine'   | 370 |
| So spake the patriarch of mankind, but Eve<br>Persisted, yet submiss, though last, repli'd<br>'With thy permission then, and thus forewarn'd,<br>Chiefly by what thy own last reasoning words<br>Touch'd only, that our trial, when least sought,<br>May find us both perhaps far less prepar'd,<br>The willinger I go, nor much expect<br>A Foe so proud will first the weaker seek;                            | 375 |
| So bent, the more shall shame him his repulse'   | 380 |
| Thus saying, from her husband's hand her hand  | 385 |

- Soft she withdrew, and like a wood-nymph light,  
Oread or Dryad, or of Delia's train,  
Betook her to the groves, but Delia's self  
In gait surpass'd and goddess-like deport,  
Though not as she with bow and quiver arm'd,      390  
But with such gardning tools as art yet rude,  
Guiltless of fire had form'd, or angels brought  
To Pales, or Pomona thus adorn'd,  
Likest she seem'd, Pomona when she fled  
Vertumnus, or to Ceres in hei prime,      395  
Yet virgin of Proserpina from Jove  
Her long with ardent look his eye pursu'd  
Delighted, but desiring more her stay  
Oft he to her his charge of quick return  
Repeated, she to him as oft engag'd      400  
To be return'd by noon amid the bow'r,  
And all things in best order to invite  
Noontide repast, or afternoon's repose  
O much deceiv'd, much failing, hapless Eve,  
Of thy presum'd return! event perverse!  
Thou never from that hour in Paradise      405  
Found'st either sweet repast, or sound repose,  
Such ambush hid among sweet flow'rs and shades  
Waited, with hellish rancour imminent  
To intercept thy way, or send thee back  
Despoil'd of innocence, of faith, of bliss.  
For now, and since first break of dawn the Fiend,      410  
Mere serpent in appearance, forth was come,  
And on his quest, where likeliest he might find  
The only two of mankind, but in them  
The whole included race, his purpos'd prey  
In bow'r and field he sought, where any tuft  
Of grove or garden-plot more pleasant lay,  
Their tendance or plantation for delight,  
By fountain or by shady rivulet.      415  
He sought them both, but wish'd his hap might find  
Eve separate, he wish'd, but not with hope  
Of what so seldom chanc'd, when to his wish,      420

- Beyond his hope, Eve separate he spies,  
Veil'd in a cloud of fragrance, where she stood, 425  
Half spi'd, so thick the roses bushing round  
About her glow'd, oft stooping to support  
Each flow'r of slender stalk, whose head though gay  
Carnation, purple, azure, or speckt with gold,  
Hung drooping unsustain'd, them she upstays  
Gently with myrtle band, mindless the while  
Herself, though fairest unsupported flow'r,  
From her best prop so far, and storm so nigh  
Nearer he drew, and many a walk travers'd  
Of stateliest covert, cedar, pine, or palm , 435  
Then voluble and bold, now hid, now seen  
Among thick-wov'n arborets and flow'rs  
Imborder'd on each bank, the hand of Eve  
Spot more delicious than those gardens feign'd  
Or of reviv'd Adonis, or renown'd  
Alcinous, host of old Laertes' son ,  
Or that, not mystic, where the sapient king  
Held dalliance with his fair Egyptian spouse  
Much he the place admir'd, the person more  
As one who long in populous city pent, 445  
Where houses thick and sewers annoy the air,  
Forth issuing on a summer's morn to breathe  
Among the pleasant villages and farms  
Adjoin'd, from each thing met conceives delight,  
The smell of grain, or tedded grass, or kine, 450  
Or dairy, each rural sight, each rural sound ,  
If chance with nymph-like step fair virgin pass,  
What pleasing seem'd, for her now pleases more,  
She most, and in her look sums all delight  
Such pleasure took the Serpent to behold 455  
This flow'ry plat, the sweet recess of Eve  
Thus early, thus alone her Heav'ly form  
Angelic, but more soft, and feminine,  
Her graceful innocence, her every air  
Of gesture or least action over-aw'd  
His malice, and with rapine sweet bereav'd 460

His fierceness of the fierce intent it brought  
 That space the Evil One abstracted stood  
 From his own evil, and for the time remain'd  
 Stupidly good, of enmity disarm'd, 465  
 Of guile, of hate, of envy, of revenge,  
 But the hot Hell that always in him burns,  
 Though in mid Heav'n, soon ended his delight,  
 And tortures him now more, the more he sees  
 Of pleasure not for him ordain'd Then soon 470  
 Fierce hate he recollects, and all his thoughts  
 Of mischief, gratulating, thus excites

'Thoughts, whither have ye led me? with what sweet  
 Compulsion thus transported to forget  
 What hither brought us? hate, not love, nor hope 475  
 Of Paradise for Hell, hope here to taste  
 Of pleasure, but all pleasure to destroy,  
 Save what is in destroying, other joy  
 To me is lost Then let me not let pass  
 Occasion which now smiles, behold alone 480  
 The woman, opportune to all attempts,  
 Her husband, for I view far round, not nigh,  
 Whose higher intellectual more I shun,  
 And strength, of courage haughty, and of limb  
 Heroic built, though of terrestrial mould, 485  
 Foe not formidable, exempt from wound,  
 I not, so much hath Hell debas'd, and pain  
 Enfeebl'd me, to what I was in Heav'n  
 She fair, divinely fair, fit love for gods,  
 Not terrible, though terror be in love 490  
 And beauty, not approach't by stronger hate,  
 Hate stronger, under show of love well feign'd,  
 The way which to her ruin now I tend'

So spake the Enemy of mankind, enclos'd  
 In serpent, inmate bad; and toward Eve 495  
 Address'd his way, not with indented wave,  
 Prone on the ground, as since, but on his rear,  
 Circular base of rising folds, that tow'r'd  
 Fold above fold a surging maze, his head

- Crested aloft, and carbuncle his eyes , 500  
 With burnisht neck of verdant gold, erect  
 Amidst his circling spires, that on the grass  
 Floated redundant pleasing was his shape,  
 And lovely, never since of serpent kind  
 Lovelier, not those that in Illyria changed 505  
 Hermione and Cadmus, or the god  
 In Epidaurus, nor to which transform'd  
 Ammonian Jove, or Capitoline was seen,  
 He with Olympias, this with her who bore  
 Scipio the highth of Rome With tract oblique 510  
 At first, as one who sought access, but fear'd  
 To interrupt, side-long he works his way  
 As when a ship by skilful steersman wrought  
 Nigh river's mouth or foreland, where the wind  
 Veers off, as oft so steers, and shifts her sail , 515  
 So varied he, and of his tortuous train  
 Curl'd many a wanton wreath in sight of Eve,  
 To lure her eye , she busied heard the sound  
 Of rustling leaves, but minded not, as us'd  
 To such disport before her through the field, 520  
 From every beast, more duteous at her call,  
 Than at Circean call the herd disgus'd  
 He bolder now, uncall'd before her stood ,  
 But as in gaze admiring oft he bow'd  
 His turret crest, and sleek enamell'd neck, 525  
 Fawning , and lick'd the ground whereon she trod  
 His gentle dumb expression turn'd at length  
 The eye of Eve to mark his play , he glad  
 Of her attention gain'd, with serpent tongue  
 Organic, or impulse of vocal air, 530  
 His fraudulent temptation thus began  
   ‘Wonder not, sovraint mistress, if perhaps  
 Thou canst, who art sole wonder, much less arm  
 Thy looks, the Heav'n of mildness, with disdain,  
 Displeas'd that I approach thee thus, and gaze 535  
 Insatiate, I thus single, nor have fear'd  
 Thy awful brow, more awful thus retir'd

Fairest resemblance of thy Maker fair,  
 Thee all things living gaze on, all things thine  
 By gift, and thy celestial beauty adore                   540  
 With ravishment beheld, there best beheld  
 Where universally admir'd, but here  
 In this enclosure wild, these beasts among,  
 Beholders rude, and shallow to discern  
 Half what in thee is fair, one man except,               545  
 Who sees thee? (and what is one?) who shouldst be seen  
 A goddess among gods, ador'd and serv'd  
 By angels numberless, thy daily train'

So glaz'd the Tempter, and his proem tun'd,  
 Into the heart of Eve his words made way,               550  
 Though at the voice much marvelling, at length  
 Not unamaz'd she thus in answer spake

'What may this mean? language of Man pronounc't  
 By tongue of brute, and human sense express?  
 The first at least of these I thought deni'd           555  
 To beasts, whom God on their creation-day  
 Created mute to all articulate sound,  
 The latter I demur, for in their looks  
 Much reason, and in their actions oft appears  
 Thee, Serpent, subtlest beast of all the field       560  
 I knew, but not with human voice endu'd,  
 Redouble then this miracle, and say  
 How cam'st thou speakable of mute, and how  
 To me so friendly grown above the rest  
 Of brutal kind, that daily are in sight?              565  
 Say, for such wonder claims attention due'

To whom the guileful Tempter thus repli'd  
 'Empress of this fair world, resplendent Eve,  
 Easy to me it is to tell thee all  
 What thou commandst, and right thou shouldst be obey'd   570  
 I was at first as other beasts that graze  
 The trodden herb, of abject thoughts and low,  
 As was my food, nor ought but food discern'd  
 Or sex, and apprehended nothing high  
 Till on a day roving the field, I chanc'd

- A goodly tree far distant to behold  
Loaden with fruit of fairest colours mixt  
Ruddy and gold I nearer drew to gaze,  
When from the boughs a savoury odour blown,  
Grateful to appetite, more pleas'd my sense      580  
Than smell of sweetest fennel or the teats  
Of ewe or goat dropping with milk at ev'n,  
Unsuckt of lamb or kid, that tend their play  
To satisfy the sharp desire I had  
Of tasting those fair apples, I resolv'd      585  
Not to defer, hunger and thirst at once,  
Powerful persuaders, quicken'd at the scent  
Of that alluring fruit, urg'd me so keen  
About the mossy trunk I wound me soon,  
For high from ground the branches would require      590  
Thy utmost reach or Adam's round the tree  
All other beasts that saw, with like desire  
Longing and envying stood, but could not reach  
Amid the tree now got, where plenty hung  
Tempting so nigh, to pluck and eat my fill      595  
I spar'd not, for such pleasure till that hour  
At feed or fountain never had I found  
Sated at length, e'e long I might perceive  
Strange alteration in me, to degree  
Of Reason in my inward powers, and speech      600  
Wanted not long, though to this shape retain'd  
Thenceforth to speculations high or deep  
I turn'd my thoughts, and with capacious mind  
Consider'd all things visible in Heav'n,  
Or Earth, or middle, all things fair and good ,      605  
But all that fair and good in thy divine  
Semblance, and in thy beauty's Heav'ly ray  
United I beheld, no fair to thine  
Equivalent or second, which compell'd  
Me thus, though importune perhaps, to come      610  
And gaze, and worship thee, of right declar'd  
Sovran of creatures, universal Dame '  
So talk'd the spirited sly Snake , and Eve

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|---|-----|
| Yet more amaz'd unwary thus repli'd<br>'Serpent, thy overpraising leaves in doubt<br>The virtue of that fruit, in thee first prov'd<br>But say, where grows the tree, from hence how far?<br>For many are the trees of God that grow<br>In Paradise, and various, yet unknown<br>To us, in such abundance lies our choice,<br>As leaves a greater store of fruit untoucht,<br>Still hanging incorruptible, till men<br>Grow up to their provision, and more hands<br>Help to disburden nature of her birth' | 615 |
| To whom the wily Adder, blithe and glad<br>'Empress, the way is ready, and not long,<br>Beyond a row of myrtles, on a flat,<br>Fast by a fountain, one small thicket past<br>Of blowing myrrh and balm, if thou accept<br>My conduct, I can bring thee thither soon'  | 625 |
| 'Lead then,' said Eve He leading swiftly roll'd<br>In tangles, and made intricate seem straight,<br>To mischief swift Hope elevates, and joy<br>Bright'ns his crest, as when a wandring fire,<br>Compact of unctuous vapour, which the night<br>Condenses, and the cold environs round,<br>Kindl'd through agitation to a flame,<br>Which oft, they say, some evil spirit attends<br>Hovering and blazing with delusive light,<br>Misleads th' amaz'd night-wanderer from his way                           | 630 |
| To bogs and mires, and oft through pond or pool,<br>There swallow'd up and lost, from succour far<br>So glister'd the dire Snake, and into fraud<br>Led Eve our credulous mother, to the tree<br>Of prohibition, root of all our woe,   | 640 |
| Which when she saw, thus to her guide she spake<br>'Serpent, we might have spar'd our coming hither,<br>Fruitless to me, though fruit be here to excess,<br>The credit of whose virtue rests with thee,<br>Wondrous indeed, if cause of such effects  | 645 |
| But of this tree we may not taste nor touch,  | 650 |

God so commanded, and left that command  
Sole daughter of his voice, the rest, we live  
Law to ourselves, our Reason is our law'

To whom the Tempter guilefully repl'd  
'Indeed' hath God then said that of the fruit  
Of all these garden trees ye shall not eat,  
Yet lords declar'd of all in Earth or air?'

To whom thus Eve yet sinless 'Of the fruit  
Of each tree in the garden we may eat,  
But of the fruit of this fair tree amidst  
The garden, God hath said, "Ye shall not eat  
Thereof, nor shall ye touch it, lest ye die'''

She scarce had said, though brief, when now more bold  
The Tempter, but with show of zeal and love 665  
To Man, and indignation at his wrong,  
New part puts on, and as to passion mov'd,  
Fluctuates disturb'd, yet comely and in act  
Rais'd, as of some great matter to begin  
As when of old some orator renown'd 670

In Athens or free Rome, where eloquence  
Flourish'd, since mute, to some great cause address,  
Stood in himself collected, while each part,  
Motion, each act won audience ere the tongue,  
Sometimes in highth began, as no delay  
Of preface brooking through his zeal of right  
So standing, moving, or to highth upgrown  
The Tempter all impassion'd thus began

'O sacred, wise, and wisdom-giving Plant !  
Mother of science ! now I feel thy power  
Within me clear, not only to discern  
Things in their causes, but to trace the ways  
Of highest agents, deem'd however wise  
Queen of this universe, do not believe  
Those rigid threats of death, ye shall not die  
How should ye ? by the fruit ? it gives you life  
To knowledge by the Threatener ? look on me,  
Me who have touch'd and tasted, yet both live,  
And life more perfect have attain'd than Fate

- Meant me, by ventring higher than my lot  
 Shall that be shut to Man, which to the beast  
 Is open? or will God incense his ire  
 For such a petty trespass, and not praise  
 Rather your dauntless virtue, whom the pain  
 Of death denounc't, whatever thing death be,  
 Deter'd not from achieving what might lead  
 To happier life, knowledge of good and evil,  
 Of good, how just? of evil, if what is evil  
 Be real, why not known, since easier shunn'd?  
 God therefore cannot hurt ye, and be just,  
 Not just, not God, not fear'd then, nor obey'd  
 Your fear itself of death removes the fear  
 Why then was this forbid? Why but to awe,  
 Why but to keep you low and ignorant,  
 His worshippers, he knows that in the day  
 You eat thereof, your eyes that seem so clear,  
 Yet are but dim, shall perfectly be then  
 Open'd and clear'd, and ye shall be as gods,  
 Knowing both good and evil as they know  
 That ye shall be as gods, since I as Man,  
 Internal Man, is but proportion meet,  
 I of brute human, ye of human gods,  
 So ye shall die perhaps, by putting off  
 Human, to put on gods, death to be wisht,  
 Though threat'nd, which no worse than this can bring 715  
 And what are gods that man may not become  
 As they, participating god-like food?  
 The gods are first, and that advantage use  
 On our belief, that all from them proceeds  
 I question it, for this fair Earth I see,  
 Warm'd by the sun, producing every kind,  
 Them nothing if they all things, who enclos'd  
 Knowledge of good and evil in this tree,  
 That whoso eats thereof, forthwith attains  
 Wisdom without their leave? and wherein lies  
 Th' offence, that Man should thus attain to know?  
 What can your knowledge hurt him, or this tree

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Impart against his will if all be his?  
 Or is it envy, and can envy dwell  
 In Heav'ly brests? These, these and many more      730  
 Causes import your need of this fair fruit  
 Goddess humane, reach then, and freely taste'

He ended, and his words replete with guile  
 Into her heart too easy entrance won  
 Fixt on the fruit she gaz'd, which to behold      735  
 Might tempt alone, and in her ears the sound  
 Yet rung of his persuasive words, pregn'd  
 With reason, to her seeming, and with truth,  
 Meanwhile the hour of noon drew on, and wak'd  
 An eager appetite, rais'd by the smell      740  
 So savoury of that fruit, which with desire,  
 Inclined now grown to touch or taste,  
 Solicited her longing eye, yet first  
 Pausing awhile, thus to herself she mus'd

'Great are thy virtues, doubtless, best of fruits,  
 Though kept from Man, and worthy to be admir'd,  
 Whose taste, too long forborne, at first assay,  
 Gave elocution to the mute, and taught      745  
 The tongue not made for speech to speak thy praise  
 Thy praise he also who forbids thy use  
 Conceals not from us, naming thee the tree      750  
 Of Knowledge, knowledge both of good and evil,  
 Forbids us then to taste, but his forbidding  
 Commends thee more, while it infers the good  
 By thee communicated, and our want      755  
 For good unknown, sure is not had, or had  
 And yet unknown, is as not had at all  
 In plain then, what forbids he but to know,  
 Forbids us good, forbids us to be wise?  
 Such prohibitions bind not But if death      760  
 Bind us with after-bands, what profits then  
 Our inward freedom? In the day we eat  
 Of this fair fruit, our doom is, we shall die  
 How dies the serpent? he hath eaten and lives,  
 And knows, and speaks, and reasons, and discerns,      765

Irrational till then For us alone  
 Was death invented? or to us deni'd  
 This intellectual food, for beasts reserv'd?  
 For beasts it seems yet that one beast which first  
 Hath tasted, envies not, but brings with joy  
 The good befall'n him, author unsuspect,  
 Friendly to man, far from deceit or guile  
 What fear I then? rather what know to fear  
 Under this ignorance of good and evil,  
 Of God or death, of law or penalty?  
 Here grows the cure of all, this fruit divine,  
 Fair to the eye, inviting to the taste,  
 Of virtue to make wise what hinders then  
 To reach, and feed at once both body and mind?

770

So saying, her rash hand in evil hour  
 Forth reaching to the fruit, she pluck'd, she eat  
 Earth felt the wound, and Nature from her seat  
 Sighing through all her works gave signs of woe,  
 That all was lost Back to the thicket slunk  
 The guilty Serpent, and well might, for Eve  
 Intent now wholly on her taste, nought else  
 Regarded, such delight till then, as seem'd,  
 In fruit she never tasted, whether true  
 Or fancied so, through expectation high  
 Of knowledge, nor was godhead from her thought  
 Greedily she ingorg'd without restraint,  
 And knew not eating death satiate at length,  
 And hight'nd as with wine, jocund and boon,  
 Thus to herself she pleasingly began

785

'O sovran, virtuous, precious of all trees  
 In Paradise! of operation blest  
 To sapience, hitherto obscur'd, infam'd,  
 And thy fair fruit let hang, as to no end  
 Created, but henceforth my early care,  
 Not without song, each morning, and due praise  
 Shall tend thee, and the fertile burden ease  
 Of thy full branches offer'd free to all,  
 Till dieted by thee I grow mature

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- In knowledge, as the gods who all things know,  
Though others envy what they cannot give, 805  
For had the gift been theirs, it had not here  
Thus grown Experience, next to thee I owe,  
Best guide, not following thee I had remain'd  
In ignorance, thou op'nst Wisdom's way,  
And giv'st access, though secret she retire  
And I perhaps am secret, Heav'n is high,  
High and remote to see from thence distinct  
Each thing on earth, and other care perhaps  
May have diverted from continual watch  
Our great Forbidding, safe with all his spies 815  
About him But to Adam in what sort  
Shall I appear? Shall I to him make known  
As yet my change, and give him to partake  
Full happiness with me? or rather not,  
But keep the odds of knowledge in my power  
Without co-partner? so to add what wants  
In female sex, the more to draw his love,  
And render me more equal, and perhaps,  
A thing not undesirable, sometime  
Superior, for inferior who is free? 825  
This may be well but what if God have seen,  
And death ensue? then I shall be no more,  
And Adam wedded to another Eve,  
Shall live with her enjoying, I extinct,  
A death to think Confir'm'd then I resolve, 830  
Adam shall share with me in bliss or woe  
So dear I love him, that with him, all deaths  
I could endure, without him live no life'
- So saying, from the tree her steps she turn'd,  
But first low reverence done, as to the power  
That dwelt within, whose presence had infus'd  
Into the plant sciential sap, deriv'd  
From nectar, drink of gods Adam the while  
Waiting desirous her return, had wove  
Of choicest flow'r's a garland to adorn 835  
Her tresses, and her rural labours crown,

- As reapers oft are wont their harvest-queen  
 Great joy he promis'd to his thoughts, and new  
 Solace in her return, so long delay'd,  
 Yet oft his heart, divine of something ill,                   845  
 Misgave him, he the falt'ring measure felt,  
 And forth to meet her went, the way she took  
 That morn when first they parted, by the ~~tree~~  
 Of Knowledge he must pass, there he her met,  
 Scarce from the tree returning, in her hand                   850  
 A bough of fairest fruit that downy smil'd,  
 New gather'd, and ambrosial smell diffus'd  
 To him she hasted, in her face Excuse  
 Came prologue and apology to prompt,  
 Which with bland words at will she thus addrest                   855  
 'Hast thou not wonder'd, Adam, at my stay?  
 Thee I have misst, and thought it long, depriv'd  
 Thy presence, agony of love till now  
 Not felt, nor shall be twice, for never more  
 Mean I to try, what rash untri'd I sought,                   860  
 The pain of absence from thy sight But strange  
 Hath been the cause, and wonderful to hear  
 This tree is not as we are told, a tree  
 Of danger tasted, nor to evil unknown  
 Op'ning the way, but of divine effect                   865  
 To open eyes, and make them gods who taste,  
 And hath been tasted such the serpent wise,  
 Or not restrain'd as we, or not obeying,  
 Hath eat'n of the fruit, and is become,  
 Not dead, as we are threaten'd, but thenceforth                   870  
 Endu'd with human voice and human sense,  
 Reasoning to admiration, and with me  
 Persuasively hath so prevail'd, that I  
 Have also tasted, and have also found  
 Th' effects to correspond, opener mine eyes,                   875  
 Dim erst, dilated spirits, ampler heart,  
 And growing up to godhead, which for thee  
 Chiefly I sought, without thee can despise  
 For bliss, as thou hast part, to me is bliss,

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|--|-----|
| Tedious, unshar'd with thee, and odious soon<br>Thou therefore also taste, that equal lot<br>May join us, equal joy, as equal love,<br>Lest thou not tasting, different degree<br>Disjoin us, and I then too late renounce<br>Deity for thee, when Fate will not permit'   | 880 |
| Thus Eve with count'nance blithe her story told,<br>But in her cheek distemper flushing glow'd<br>On th' other side, Adam, soon as he heard<br>The fatal trespass done by Eve, amaz'd,<br>Astonied stood and blank, while horror chill<br>Ran through his veins, and all his joints relax'd,<br>From his slack hand the garland wreath'd for Eve<br>Down dropt, and all the faded roses shed<br>Speechless he stood and pale, till thus at length<br>First to himself he inward silence broke  | 885 |
| 'O fairest of creation! last and best<br>Of all God's works! creature in whom excell'd<br>Whatever can to sight or thought be form'd,<br>Holy, divine, good, amiable, or sweet!<br>How art thou lost, how on a sudden lost,<br>Defac't, deflow'r'd, and now to death devote?<br>Rather how hast thou yielded to transgress<br>The strict forbiddance, how to violate<br>The sacred fruit forbidd'n? some cursed fraud<br>Of enemy hath beguil'd thee, yet unknown,<br>And me with thee hath ruin'd, for with thee<br>Certain my resolution is to die<br>How can I live without thee, how forego<br>Thy sweet conversè and love so dearly join'd,<br>To live again in these wild woods forlorn?<br>Should God create another Eve, and I | 900 |
| Another rib afford, yet loss of thee<br>Would never from my heart, no, no, I feel<br>The link of Nature draw me flesh of flesh,<br>Bone of my bone thou art, and from thy state<br>Mine never shall be parted, bliss or woe'   | 905 |
| So having said, as one from sad dismay   | 910 |

- Re-comforted, and after thoughts disturb'd  
 Submitting to what seem'd remediless,  
 Thus in calm mood his words to Eve he turn'd                    920
- ‘Bold deed thou hast presum'd, adventurous Eve,  
 And peril great provok't, who thus hath daiz'd  
 Had it been only coveting to eye  
 That sacred fruit, sacred to abstinence,  
 Much more to taste it under ban to touch                    925  
 But past who can recal, or done undo?  
 Not God omnipotent, nor Fate, yet so  
 Perhaps thou shalt not die, perhaps the fact  
 Is not so heinous now, foretasted fruit,  
 Profan'd first by the serpent, by him first                    930  
 Made common and unhallow'd ere our taste,  
 Nor yet on him found deadly, he yet lives,  
 Lives, as thou saidst, and gains to live as Man  
 Higher degreee of life, inducement strong  
 To us, as likely tasting to attain                            935  
 Proportional ascent, which cannot be  
 But to be gods, or angels demi-gods  
 Nor can I think that God, Creator wise,  
 Though threatening, will in earnest so destroy  
 Us his prime creatures, dignifi'd so high,                    940  
 Set over all his works, which in our fall,  
 For us created, needs with us must fail,  
 Dependent made, so God shall uncreate,  
 Be frustrate, do, undo, and labour lose,  
 Not well conceiv'd of God, who though his power            945  
 Creation could repeat, yet would be loth  
 Us to abolish, lest the Adversary  
 Triumph, and say, “Fickle their state whom God  
 Most favours, who can please him long? me first  
 He ruin'd, now mankind, whom will he next?”            950  
 Matter of scorn, not to be given the Foe  
 However, I with thee have fixt my lot,  
 Certain to undergo like doom, if death  
 Consort with thee, death is to me as life,  
 So forcible within my heart I feel                            955



- In recompense, (for such compliance bad  
 Such recompense best merits) from the bough      995  
 She gave him of that fair enticing fruit  
 With liberal hand he scrupled not to eat  
 Against his better knowledge, not deceiv'd,  
 But fondly overcome with female charm  
 Earth trembl'd from her entrails, as again      1000  
 In pangs, and Nature gave a second groan,  
 Sky lowr'd, and muttering thunder, some sad drops  
 Wept at completing of the mortal sin  
 Original, while Adam took no thought,  
 Eating his fill, nor Eve to iterate      1005  
 Her former trespass fear'd, the more to soothe  
 Him with her lov'd society, that now  
 As with new wine intoxicated both  
 They swim in mirth, and fancy that they feel  
 Divinity within them breeding wings      1010  
 Wherewith to scorn the Earth but that false fruit  
 Far other operation first display'd,  
 Carnal desire inflaming, he on Eve  
 Began to cast lascivious eyes, she him  
 As wantonly repaid, in lust they burn      1015  
 Till Adam thus 'gan Eve to dalliance move  
   'Eve, now I see thou art exact of taste,  
 And elegant, of sapience no small part,  
 Since to each meaning savour we apply,  
 And palate call judicious, I the praise      1020  
 Yield thee, so well this day thou hast purvey'd  
 Much pleasure we have lost, while we abstain'd  
 From this delightful fruit, nor known till now  
 True relish, tasting, if such pleasure be  
 In things to us forbidden, it might be wish'd,      1025  
 For this one tree had been forbidden ten  
 But come, so well refresh't, now let us play,  
 As meet is, after such delicious fare  
 For never did thy beauty since the day  
 I saw thee first and wedded thee, adorn'd      1030  
 With all perfections, so inflame my sense

- With ardour to enjoy thee, fairer now  
 Than ever, bounty of this virtuous tree '
- So said he, and forbore not glance or toy  
 Of amorous intent, well understood      1035
- Of Eve, whose eye darted contagious fire  
 Her hand he seiz'd, and to a shady bank,  
 Thick overhead with verdant roof imbow'rd,  
 He led her nothing loth, flow'r's were the couch,  
 Pansies, and violets, and asphodel,      1040
- And hyacinth, Earth's freshest softest lap  
 There they their fill of love and love's disport  
 Took largely, of their mutual guilt the seal,  
 The solace of their sin, till dewy sleep  
 Oppress'd them, wearied with their amorous play      1045
- Soon as the force of that fallacious fruit,  
 That with exhilarating vapour bland  
 About their spirits had play'd, and inmost powers  
 Made err, was now exhal'd, and grosser sleep  
 Bred of unkindly fumes, with conscious dreams      1050
- Encumber'd, now had left them, up they rose  
 As from unrest, and each the other viewing,  
 Soon found their eyes how op'nd, and their minds  
 How dark'nd, innocence, that as a veil  
 Had shadow'd them from knowing ill, was gone,      1055
- Just confidence, and native righteousness,  
 And honour from about them, naked left  
 To guilty Shame, he cover'd, but his robe  
 Uncover'd more So rose the Danite strong,  
 Herculean Samson from the harlot-lap      1060
- Of Philisteian Dalilah, and wak'd  
 Shorn of his strength, they destitute and bare  
 Of all their virtue Silent, and in face  
 Confounded long they sat, as struck'n mute,  
 Till Adam, though not less than Eve abash't,      1065
- At length gave utterance to these words constrain'd  
 ' O Eve, in evil hour thou didst give ear  
 To that false worm, of whomsoever taught  
 To counterfeat man's voice, true in our fall,

False in our promised rising since our eyes  
 Op'd we find indeed, and find we know  
 Both good and evil, good lost, and evil got  
 Bad fruit of knowledge, if this be to know,  
 Which leaves us naked thus, of honour void,  
 Of innocence, of faith, of purity,

1070

Our wonted ornaments, now soil'd and stain'd,  
 And in our faces evident the signs

Of foul concupiscence, whence evil store,  
 Even shame, the last of evils, of the first  
 Be sure then How shall I behold the face

1075

Henceforth of God or angel, erst with joy  
 And rapture so oft beheld? those Heav'ly shapes  
 Will dazzle now this earthly, with their blaze  
 Insufferably bright O might I here

1080

In solitude live savage, in some glade

1085

Obscur'd, where highest woods impenetrable  
 To star or sun-light, spread their umbrage broad  
 And brown as evening! Cover me, ye pines,  
 Ye cedars, with innumerable boughs

Hide me, where I may never see them more!

1090

But let us now, as in bad plight, devise  
 What best may for the present serve to hide  
 The parts of each from other, that seem most  
 To shame obnoxious, and unseemliest seen

Some tree, whose broad smooth leaves together sew'd,

1095

And girded on our loins, may cover round

Those middle parts, that this new comer, Shame,  
 There sit not, and reproach us as unclean'

So counsell'd he and both together went  
 Into the thickest wood, there soon they chose  
 The fig-tree, not that kind for fruit renown'd,  
 But such as at this day to Indians known

1100

In Malabar or Decan spreads her arms,  
 Branching so broad and long, that in the ground  
 The bended twigs take root, and daughters grow  
 About the mother tree, a pillar'd shade

1105

High over-arch't, and echoing walks between,

There oft the Indian herdsman shunning heat  
 Shelters in cool, and tends his pasturing herds  
 At loopholes cut through thickest shade Those leaves 1110  
 They gather'd, broad as Amazonian targe,  
 And with what skill they had, together sew'd,  
 To gird their waist, vain covering if to hide  
 Then guilt and dreaded shame, O how unlike  
 To that first naked glory! Such of late 1115  
 Columbus found th' American, so girt  
 With feather'd cincture, naked else and wild,  
 Among the trees on iles and woody shores  
 Thus fenc't, and as they thought, their shame in part  
 Cover'd, but not at rest or ease of mind, 1120  
 They sat them down to weep, nor only tears  
 Rain'd at their eyes, but high winds worse within  
 Began to rise, high passions, anger, hate,  
 Mistrust, suspicion, discord, and shook sore  
 Their inward state of mind, calm region once 1125  
 And full of peace, now tost and turbulent  
 For Understanding rul'd not, and the Will  
 Heard not her lore, both in subjection now  
 To sensual Appetite, who from beneath  
 Usurping over sovran Reason claim'd 1130  
 Superior sway, from thus distemper'd breast,  
 Adam, estrang'd in look and alter'd style,  
 Speech intermitted thus to Eve renew'd  
 'Would thou hadst heark'nd to my words, and stay'd  
 With me, as I besought thee, when that strange 1135  
 Desire of wandring, this unhappy morn,  
 I know not whence possess'd thee, we had then  
 Remain'd still happy, not as now, despoil'd  
 Of all our good, sham'd, naked, miserable  
 Let none henceforth seek needless cause to approve 1140  
 The faith they owe, when earnestly they seek  
 Such proof, conclude, they then begin to fail'  
 To whom soon mov'd with touch of blame thus Eve  
 'What words have passed thy lips, Adam severe!  
 Imput'st thou that to my default, or will 1145

- Of wand'ring, as thou call'st it, which who knows  
 But might as ill have happ'd thou being by,  
 Or to thyself perhaps? Hadst thou been there,  
 Or here th' attempt, thou couldst not have discern'd  
 Fraud in the serpent, speaking as he spake, 1150  
 No ground of enmity between us known,  
 Why should he mean me ill, or seek to harm  
 Was I to have never parted from thy side?  
 As good have grown there still a lifeless 1155  
 Being as I am, why didst not thou the head  
 Command me absolutely not to go,  
 Going into such danger as thou saidst?  
 Too facile then thou didst not much gainsay,  
 Nay didst permit, approve, and fair dismiss  
 Hadst thou been firm and fixt in thy dissent, 1160  
 Neither had I transgress'd, nor thou with me'  
 To whom then first incenst Adam replid  
 ' Is this the love, is this the recompense  
 Of mine to thee, ingrateful Eve, exprest  
 Immutable when thou wert lost, not I, 1165  
 Who might have liv'd and joy'd immortal bliss,  
 Yet willingly chose rather death with thee?  
 And am I now upbraided as the cause  
 Of thy transgressing? not enough severe,  
 It seems, in thy restraint what could I more? 1170  
 I warn'd thee, I admonish'd thee, foretold  
 The danger, and the lurking enemy  
 That lay in wait, beyond this had been force,  
 And force upon free-will hath here no place  
 But confidence then bore thee on, secure 1175  
 Either to meet no danger, or to find  
 Matter of glorious trial, and perhaps  
 I also err'd in overmuch admiring  
 What seem'd in thee so perfet, that I thought  
 No evil durst attempt thee, but I rue 1180  
 That error now, which is become my crime,  
 And thou th' accuser Thus it shall befall  
 Him who to worth in women overtrusting

Lets her will rule ; restraint she will not brook,  
And left to herself, if evil thence ensue,  
She first his weak indulgence will accuse ,

1185

Thus they in mutual accusation spent  
The fruitless hours, but neither self-condemning,  
And of their vain contest appear'd no end

## BOOK X

### THE ARGUMENT

Man's transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented He sends his Son to judge the transgressors, who descends and gives sentence accordingly, then in pity clothes them both, and re-ascends Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made, then preparing for earth they meet him proud of his success returning to Hell, their mutual gratulation Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man , instead of applause is entertained with a general hiss by all his audience, transformed with himself suddenly into serpents, according to his doom given in Paradise , then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes The proceedings of Sin and Death God foretells the final victory of his Son over them, and the renewing of all things , but for the present commands his angels to make several alterations in the heavens and elements Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolment of Eve, she persists and at length appeases him, then to evade the curse likely to fall on their offspring proposes to Adam violent ways which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity by repentance and supplication

MEANWHILE the heinous and despiteful act  
Of Satan done in Paradise, and how  
He in the serpent, had perverted Eve,

Her husband she, to taste the fatal fruit,  
 Was known in Heav'n, for what<sup>t</sup> can 'scape the eye      5  
 Of God all-seeing, or deceive his heart  
 Omniscient? who in all things wise and just,  
 Hinder'd not Satan to attempt the mind  
 Of Man, with strength entire, and free-will arm'd,  
 Complete to have discover'd and repulst      10  
 Whatever wiles of foe or seeming friend  
 For still they knew, and ought to have still remember'd  
 The high injunction not to taste that fruit,  
 Whoever tempted, which they, not obeying,  
 Incurr'd, (what could they less?) the penalty,      15  
 And manifold in sin, deserv'd to fall  
 Up into Heav'n from Paradise in haste  
 Th' angelic guards ascended, mute and sad  
 For Man, for of his state by this they knew,  
 Much wond'ring how the subtle Fiend had stol'n      20  
 Entrance unseen Soon as th' unwelcome news  
 From Earth arriv'd at Heaven gate, displeas'd  
 All were who heard, dim sadness did not spare  
 That time celestial visages, yet mixt  
 With pity, violated not their bliss      25  
 About the new arriv'd, in multitudes  
 Th' ethereal people ran, to hear and know  
 How all befell they towards the Throne Supreme  
 Accountable made haste to make appear  
 With righteous plea, their utmost vigilance,      30  
 And easily approv'd when the Most High  
 Eternal Father from his secret cloud,  
 Amidst in thunder utter'd thus his voice  
 " ' Assembl'd angels, and ye Powers return'd  
 From unsuccessful charge, be not dismay'd,  
 Nor troubl'd at these tidings from the Earth,      35  
 Which your sincerest care could not prevent,  
 Foretold so lately what would come to pass,  
 When first this Tempter cross'd the gulf from Hell  
 told ye then he should prevail and speed  
 this bad errand, Man should be seduc't      40

And flatter'd out of all, believing lies  
 Against his Maker, no decree of mine  
 Concurring to necessitate his fall,  
 Or touch with lightest moment of impulse      45  
 His free will, to her own inclining left  
 In even scale But fall'n he is, and now  
 What rests but that the mortal sentence pass  
 On his transgression, death denounc't that day?  
 Which he presumes already vain and void,      50  
 Because not yet inflicted, as he fear'd,  
 By some immediate stroke, but soon shall find  
 Forbearance no acquittance ere day end  
 Justice shall not return, as bounty, scorn'd  
 But whom send I to judge them? whom but thee,      55  
 Vicegerent Son? to thee I have transferr'd  
 All judgment whether in Heav'n, or Earth, or Hell  
 Easy it might be seen that I intend  
 Mercy colleague with justice, sending thee  
 Man's Friend, his Mediator, his design'd      60  
 Both Ransom and Redeemer voluntary,  
 And destin'd Man himself to judge Man fall'n'  
 So spake the Father, and unfolding bright  
 Toward the right hand his glory, on the Son  
 Blaz'd forth unclouded Deity, he full      65  
 Resplendent all his Father manifest  
 Express'd, and thus divinely answer'd mild  
 'Father eternal, thine is to decree,  
 Mine, both in Heav'n and Earth to do thy will  
 Supreme, that thou in me thy Son belov'd      70  
 May'st ever rest well pleas'd I go to judge  
 On Earth these thy transgressors, but thou know'st,  
 Whoever judg'd, the worst on me must light,  
 When time shall be, for so I undertook  
 Before thee, and not repenting, this obtain      75  
 Of right, that I may mitigate their doom  
 On me deriv'd, yet I shall temper so  
 Justice with mercy, as may illustrate most  
 Them fully satisfied, and thee appease  
 Attendance none shall need, nor train, where ~~now~~

Are to behold the judgment, but the judg'd,  
 Those two, the third best absent is condemn'd,  
 Convict by flight, and rebel to all law  
Conviction to the serpent none belongs'

Thus saying, from his radiant seat he rose  
 Of high collateral glory him Thrones, and Powers,  
 Princedoms, and Dominations ministrant  
 Accompanied to Heaven gate, from whence  
 Eden and all the coast in prospect lay

Down he descended straight, the speed of gods  
 Time counts not, tho' with swiftest minutes wing'd  
 Now was the sun in western cadence low

From noon, and gentle airs due at their hour  
 To fan the Earth now wak'd, and usher in

The evening cool, when he from wrath more cool  
 Came the mild Judge and Intercessor both

To sentence Man the voice of God they heard  
 Now walking in the garden, by soft winds

Brought to their ears, while day declin'd, they heard,  
 And from his presence hid themselves among  
 The thickest trees, both man and wife, till God  
 Approaching, thus to Adam call'd aloud

'Where art thou Adam, wont with joy to meet  
 My coming seen far off? I miss thee here,  
 Not pleas'd, thus entertain'd with solitude,  
 Where obvious duty erewhile appear'd unsought  
 Or come I less conspicuous, or what change  
 Absents thee, or what chance detains? Come forth.'

He came; and with him Eve, more loath, though first  
 To offend, discount'nanc't both, and discompos'd,  
 Love was not in their looks, either to God  
 Or to each other, but apparent guilt,  
 And shame, and perturbation, and despair,  
 Anger, and obstinacy, and hate, and guile  
 Whence Adam falt'ring long, thus answer'd brief

'I heard thee in the garden, and of thy voice  
 Afraid, being naked, hid myself' To whom  
 The gracious Judge without revile repli'd  
 'My voice thou oft hast heard, and hast not fear'd,

85

90

95

100

105

110

115

But still rejoic't, how is it now become  
 So dreadful to thee? that thou art naked, who  
 Hath told thee? hast thou eaten of the tree  
 Whereof I gave thee charge thou shouldst not eat?"

120

To whom thus Adam sore beset repli'd  
 'O Heav'n! in evil strait this day I stand  
 Before my Judge, either to undergo  
 Myself the total crime, or to accuse  
 My other self, the partner of my life,  
 Whose failing, while her faith to me remains,

125

I should conceal, and not expose to blame  
 By my complaint, but strict necessity  
 Subdues me, and calamitous constraint,  
 Lest on my head both sin and punishment,  
 However insupportable, be all  
 Devolv'd, though should I hold my peace, yet thou

130

Wouldst easily detect what I conceal  
 This woman whom thou mad'st to be my help,  
 And gav'st me as thy perfet gift, so good,  
 So fit, so acceptable, so divine,  
 That from her hand I could suspect no ill,  
 And what she did, whatever in itself,  
 Her doing seem'd to justify the deed,  
 She gave me of the tree, and I did eat'

140

To whom the sovran Presence thus repli'd  
 'Was she thy God, that her thou didst obey  
 Before his voice, or was she made thy guide,  
 Superior, or but equal, that to her  
 Thou didst resign thy manhood, and the place  
 Wherein God set thee above her made of thee,  
 And for thee, whose perfection far excell'd  
 Hers in all real dignity? Adorn'd  
 She was indeed, and lovely to attract.  
 Thy love, not thy subjection, and her gifts  
 Were such as under government well seem'd,  
 Unseemly to bear rule, which was thy part  
 And person, hadst thou known thyself aright'

145

So having said, he thus to Eve in few

155

'Say, Woman, what is this which thou hast done ?'

To whom sad Eve with shame nigh overwhelm'd,  
Confessing soon, yet not before her Judge  
Bold or loquacious, thus abasht repl'd

160

'The serpent me begul'd and I did eat '

Which when the Lord God heard, without delay  
To judgment he proceeded on th' accus'd

Serpent though brute, unable to transfer

165

The guilt on him who made him instrument

Of mischief, and polluted from the end

Of his creation, justly then accurst

As vitiated in nature more to know

Concern'd not Man (since he no further knew)

170

Nor alter'd his offence, yet God at last

To Satan first in sin his doom appl'd,

Though in mysterious terms, judg'd as then best

And on the Serpent thus his curse let fall

'Because thou hast done this, thou art accurst

175

Above all cattle, each beast of the field,

Upon thy belly grovelling thou shalt go,

And dust shalt eat all the days of thy life

Between thee and the woman I will put

Enmity, and between thine and her seed,

180

Her seed shall bruise thy head, thou bruise his heel '

So spake this Oracle, then verifi'd

When Jesus son of Mary second Eve,

Saw Satan fall like lightning down from Heav'n,

Prince of the air, then rising from his grave,

185

Spoil'd principalities and powers, triumpht

In open show, and with ascension bright

Captivity led captive through the air,

The realm itself of Satan long usurp't,

Whom he shall tread at last under our feet ,

190

Even he who now foretold his fatal bruise,

And to the woman thus his sentence turn'd

'Thy sorrow I will greatly multiply

By thy conception , children thou shalt bring

Thy sorrow forth, and to thy husband's will ,

195

Thine shall submit, he over thee shall rule'  
 On Adam last thus judgment he pronounc'd  
 'Because thou hast hearl'nd to the voice of thy wife,  
 And eaten of the tree concerning which  
 I charg'd thee, saying "Thou shalt not eat thereof," 200  
 Curs'd is the ground for thy sake, thou in sorrow  
 Shalt eat thereof all the days of thy life,  
 Thorns also and thistles it shall bring thee forth  
 Unbid, and thou shalt eat th' herb of th' field,  
 In the sweat of thy face shalt thou eat bread, 205  
 Till thou return unto the ground, for thou  
 Out of the ground wast taken, know thy birth,  
 For dust thou art, and shalt to dust return'

So judg'd he Man, both Judge and Saviour sent,

210

And th' instant stroke of death denounc't that day

Remov'd far off; then pitying how they stood

Before him naked to the air, that now

Must suffer change, disdain'd not to begin

Thenceforth the form of servant to assume,

As when he wash'd his servants' feet so now 215

As Father of his family he clad

Their nakedness with skins of beasts, or slain,

Or as the snake with youthful coat repaid,

And thought not much to clothe his enemies

Nor he their outward only with the skins 220

Of beasts, but inward nakedness, much more

Opprobrious, with his robe of righteousness,

Arraying cover'd from his Father's sight

To him with swift ascent he up return'd,

Into his blissful bosom re-assum'd

225

In glory as of old, to him appeas'd,

All, though all-knowing, what had past with Man

Recounted, mixing intercession sweet

Meanwhile ere thus was sinn'd and judg'd on Earth,

Within the gates of Hell sat Sin and Death,

230

In counterview within the gates, that now

Stood open wide, belching outrageous flame

Far into Chaos, since the Fiend pass'd through,

- |   |     |
|---|-----|
| Sin opening, who thus now to Death began            |     |
| ‘O son, why sit we here each other viewing          | 235 |
| Idly, while Satan our great author thrives          |     |
| In other worlds, and happier seat provides          |     |
| For us his offspring dear? It cannot be             |     |
| But that success attends him, if mishap,            |     |
| Ere this he had return’d, with fury driv’n          |     |
| By his avengers, since no place like this           | 240 |
| Can fit his punishment, or their revenge            |     |
| Methinks I feel new strength within me rise,        |     |
| Wings growing, and dominion giv’n me large          |     |
| Beyond this Deep, whatever draws me on,             |     |
| Or sympathy, or some connatural force               | 245 |
| Powerful at greatest distance to unite              |     |
| With secret amity things of like kind               |     |
| By secretest conveyance Thou my shade               |     |
| Inseparable must with me along                      |     |
| For Death from Sin no power can separate            | 250 |
| But lest the difficulty of passing back             |     |
| Stay his return perhaps over this gulf              |     |
| Impassable, impervious, let us try                  |     |
| Adventurous work, yet to thy power and mine         | 255 |
| Not unagreeable, to found a path                    |     |
| Over this main from Hell to that new world          |     |
| Where Satan now prevails, a monument                |     |
| Of merit high to all th’ infernal host,             |     |
| Easing their passage hence, for intercourse,        | 260 |
| Or transmigration, as their lot shall lead          |     |
| Nor can I miss the way, so strongly drawn           |     |
| By this new-felt attraction and instinct’           |     |
| Whom thus the meagre Shadow answer’d soon           |     |
| ‘Go whither fate and inclination strong             | 265 |
| Leads thee, I shall not lag behind, nor err         |     |
| The way, thou leading, such a scent I draw          |     |
| Of carnage, prey innumerable, and taste             |     |
| The savour of Death from all things there that live |     |
| Nor shall I to the work thou enterprisest           |     |
| Be wanting, but afford thee equal aid’              | 270 |

So saying, with delight he snuff'd the smell  
 Of mortal change on Earth As when a flock  
 Of ravenous fowl, though many a league remote,  
 Against the day of battle, to a field, 275  
 Where armies lie encamp't, come flying, lur'd  
 With scent of living carcases design'd  
 For death, the following day, in bloody fight  
 So scented the grim Feature, and upturn'd  
 His nostril wide into the murky air, 280  
 Sagacious of his quarry from so far  
 Then both from out Hell-gates into the waste  
 Wide anarchy of Chaos damp and dark  
 Flew diverse, and with power (their power was great)  
 Hovering upon the waters, what they met 285  
 Solid or slimy, as in raging sea  
 Tost up and down, together crowded drove,  
 From each side shoaling towards the mouth of Hell  
 As when two polar winds blowing adverse  
 Upon the Cronian sea, together drive 290  
 Mountains of ice, that stop th' imagin'd way  
 Beyond Petsora eastward, to the rich  
 Cathaian coast The aggregated soil  
 Death with his mace petrific, cold and dry,  
 As with a trident smote, and fix't as firm 295  
 As Delos floating once, the rest his look  
 Bound with Gorgonian rigor not to move,  
 And with Asphaltic slime, broad as the gate,  
 Deep to the roots of Hell the gather'd beach  
 They fasten'd, and the mole immense wrought on 300  
 Over the foaming Deep high archt, a bridge  
 Of length prodigious, joining to the wall  
 Immovable of this now fenceless World,  
 Forfeit to Death, from hence a passage broad,  
 Smooth, easy, inoffensive down to Hell. 305  
 So, if great things to small may be compar'd,  
 Xerxes, the liberty of Greece to yoke,  
 From Susa his Memnonian palace high  
 Came to the sea, and over Hellespont

- |  |     |
|--|-----|
| Bridging his way, Europe with Asia join'd,<br>And scourg'd with many a stroke th' indignant waves<br>Now had they brought the work by wondrous art<br>Pontifical, a ridge of pendent rock        | 310 |
| Over the vext abyss, following the track<br>Of Satan, to the self-same place where he<br>First lighted from his wing, and landed safe<br>From out of Chaos, to the outside bare                  | 315 |
| Of this round World with pins of adamant<br>And chains they made all fast, <u>too</u> fast they made<br>And durable, and now in little space<br>The confines met of empyrean Heav'n              | 320 |
| And of this World, and on the left hand Hell<br>With long reach interpos'd, three sev'ral ways<br>In sight, to each of these three places led<br>And now their way to Earth they had descri'd,   | 325 |
| To Paradise first tending, when behold<br>Satan in likeness of an angel bright<br>Betwixt the Centaur and the Scorpion steering<br>His zenith, while the sun in Aries rose                       |     |
| Disguis'd he came, but those his children dear<br>Their parent soon discern'd, though in disguise<br>He after Eve seduc't, unmind'd slunk<br>Into the wood fast by, and changing shape           | 330 |
| To observe the sequel, saw his guileful act,<br>By Eve, though all unweeting, seconded<br>Upon her husband, saw their shame that sought<br>Vain covertures, but when he saw descend              |     |
| The Son of God to judge them, terrif'd<br>He fled, not hoping to escape, but shun<br>The present, fearing guilty what his wrath<br>Might suddenly inflict, that past, return'd                   | 335 |
| By night, and listening where the hapless pair<br>Sat in their sad discourse, and various plaint,<br>Thence gather'd his own doom, which understood<br>Not instant, but of future time, with joy |     |
| And tidings fraught, to Hell he now return'd,<br><del>at</del> at the brink of Chaos, near the foot  | 340 |
|  | 345 |

Of this new wondrous pontifice, unhop't  
 Met who to meet him came, his offspring dear  
 Great joy was at their meeting, and at sight  
 Of that stupendious bridge his joy increas'd  
 Long he admiring stood, till Sin, his fair  
 Enchanting daughter, thus the silence broke

'O parent, these are thy magnific deeds,  
 Thy trophies, which thou view'st as not thine own,  
 Thou art their author and prime architect

For I no sooner in my heart divin'd,  
 My heart, which by a secret harmony  
 Still moves with thine, join'd in connexion sweet,

That thou on Earth hadst prosper'd, which thy looks  
 Now also evidence, but straight I felt,  
 Though distant from thee worlds between, yet felt  
 That I must after thee with this thy son,  
 Such fatal consequence unites us three

Hell could no longer hold us in her bounds,  
 Nor this unvoyageable gulf obscure

Detain from following thy illustrious track  
 Thou hast achiev'd our liberty, confin'd  
 Within Hell gates till now, thou us impow'rd  
 To fortify thus far, and overlay

With this portentous bridge the dark abyss  
 Thine now is all this World, thy virtue hath won  
 What thy hands builded not, thy wisdom gain'd  
 With odds what war hath lost, and fully aveng'd

Our foil in Heav'n, here thou shalt monarch reign,  
 There didst not, there let him still victor sway,  
 As battle hath adjudg'd, from this new World

Retiring, by his own doom alienated,  
 And henceforth monarchy with thee divide  
 Of all things parted by th' empyreal bounds,

His quadrature, from thy orbicular World,  
 O! try thee now more dang'rous to his throne'

Whom thus the Prince of Darkness answer'd glad  
 'Fair daughter, and thou son and grandchild both,  
 High proof ye now have giv'n to be the race

Of Satan (for I glory in the name, Antagonist of Heaven's almighty King) Amply have merited of me, of all Th' infernal empire, that so near Heav'n's door Triumphal with triumphal act have met, Mine with this glorious work, and made one realm Hell and this World, one realm, one continent Of easy thoroughfare Therefore while I Descend through darkness, on your road with ease To my associate powers, them to acquaint With these successes, and with them rejoice, You two this way, among these numerous orbs All yours, right down to Paradise descend, There dwell and reign in bliss, thence on the earth Dominion exercise and in the air, Chiefly on Man, sole lord of all declar'd, Him first make sure your thrall, and lastly kill My substitutes I send ye, and create Plenipotent on earth, of matchless might Issuing from me, on your joint vigor now My hold of this new kingdom all depends, Through Sin to Death expos'd by my exploit If your joint power prevails, th' affairs of Hell No detriment need fear, go and be strong'	390
So saying he dismiss'd them, they with speed Their course through thickest constellations held Spreading their bane, the blasted stars lookt wan, And planets, planet-stuck, real eclipse Then suffer'd Th' other way Satan went down The causey to Hell-gate, on either side Disparted Chaos overbuilt exclaim'd, And with rebounding surge the bars assail'd, I hat scorn'd his indignation through the gate, Wide open and unguarded, Satan pass'd, And all about found desolate, for those Appointed to sit there, had left their charge, Flown to the upper world, the rest were all Far to the inland retir'd, about the walls	400
	405
	410
	415
	420

Of Pandemonium, city and proud seat  
Of Lucifer, so by allusion called, 425  
Of that bright star to Satan paragon'd  
There kept their watch the legions, while the Grand  
In council sat, solicitous what chance  
Might intercept their emperor sent, so he  
Departing gave command, and they observ'd 430  
As when the Tartar from his Russian foe  
By Astracan over the snowy plains  
Retires, or Bactrian Sophi from the horns  
Of Turkish crescent, leaves all waste beyond  
The realm of Aladule, in his retreat 435  
To Taurus or Casbeen so these the late  
Heav'n-banisht host, left desert utmost Hell  
Many a dark league, reduc't in careful watch  
Round their metropolis, and now expecting  
Each hour their great adventurer from the search 440  
Of foreign worlds he through the midst unmarkt,  
In show plebeian angel militant  
Of lowest order, past, and from the door  
Of that Plutonian hall, invisible  
Ascended his high throne, which under state 445  
Of richest texture spread, at th' upper end  
Was plac't in regal lustre Down a while  
He sate, and round about him saw unseen  
At last as from a cloud his fulgent head  
And shape star-bright appear'd, or brighter, clad 450  
With what permissive glory since his fall  
Was left him, or false glitter all amaz'd  
At that so sudden blaze, the Stygian throng  
Bent their aspect, and whom they wish'd beheld,  
Their mighty chieftain return'd loud was th' acclaim 455  
Forth rush'd in haste the great consulting peers,  
Rais'd from their dark divan, and with like joy  
Congratulant approach'd him, who with hand  
Silence, and with these words attention won  
‘Thrones, Dominations, Prinedoms, Virtues, Powers,  
For in possession such, not only of right,

I call ye and declare ye now, return  
 Successful beyond hope, to lead ye forth  
 Triumphant out of this infernal pit  
 Abominable, accurst, the house of woe, 465  
 And dungeon of our tyrant now possess,  
 As lords, a spacious World, to our native Heaven  
 Little inferior, by my adventure hard  
 With peril great achiev'd Long were to tell  
 What I have done, what suffer'd, with what pain 470  
 Voyag'd th' unreal, vast, unbounded Deep  
 Of horrible confusion, over which  
 By Sin and Death a broad way now is pav'd  
 To expedite your glorious march, but I  
 Toil'd out my uncouth passage, forc't to ride 475  
 Th' untractable abyss, plung'd in the womb  
 Of unoriginal Night and Chaos wild,  
 That jealous of their secrets fiercely oppos'd  
 My journey strange, with clamorous uproar  
 Protesting Fate supreme, thence how I found 480  
 The new-created World, which fame in Heav'n  
 Long had foretold, a fabric wonderful  
 Of absolute perfection, therein Man  
 Plac't in a Paradise, by our exile  
 Made happy, him by fraud I have seduc'd 485  
 From his Creator, and the more to increase  
 Your wonder, with an apple, he thereat  
 Offended, worth your laughter, hath giv'n up  
 Both his beloved Man and all his World,  
 To Sin and Death a prey, and so to us, 490  
 Without our hazard, labour, or alarm,  
 To range in, and to dwell, and over Man  
 To rule, as over all he should have rul'd  
 True is, me also he hath judg'd, or rather  
 Me not, but the brute serpent in whose shape 495  
 Man I deceiv'd that which to me belongs,  
 Is enmity, which he will put between  
 Me and mankind, I am to bruise his heel,  
 His seed, when is not set, shall bruise my head.

A world who would not purchase with a bruise,  
Or much more grievous pain? Ye have th' account  
Of my performance what remains, ye gods,  
But up and enter now into full bliss?"

So having said, awhile he stood, expecting

Their universal shout and high applause

500

To fill his ear, when contrary he hears

On all sides, from innumerable tongues

A dismal universal hiss, the sound

Of public scorn, he wonder'd, but not long

Had leisure, wond'ring at himself now more

510

His visage drawn he felt to sharp and spare,

His arms clung to his ribs, his legs entwining

Each other, till supplanted down he fell

A monstrous serpent on his belly prone,

Reluctant, but in vain, a greater power

515

Now rul'd him, punisht in the shape he sinn'd,

According to his doom he would have spoke,

But hiss for hiss return'd with forked tongue

To forked tongue, for now were all transform'd

Alike, to serpents all as accessories

520

To his bold riot dreadful was the din

Of hissing through the hall, thick swarming now

With complicated monsters head and tail,

Scorpion and Asp, and Amphibæna due,

Cerastes horn'd, Hydrus, and Ellops drear,

525

And Dipsas (not so thick swarm'd once the soil

Bedropt with blood of Gorgon, or the isle

Ophiusa) but still greatest he the midst,

Now dragon grown, larger than whom the sun

Engender'd in the Pythian vale on slime,

530

Huge Python, and his power no less he seem'd

Above the rest still to retain, they all

Him follow'd issuing forth to th' open field,

Where all yet left of that revolted rout

Heav'n-fall'n, in station stood or just array

535

Sublime with expectation when to see

In triumph issuing forth their glorious chief,

They saw, but other sight instead, a crowd  
Of ugly serpents, horror on them fell,  
And horrid sympathy, for what they saw,                    540  
They felt themselves now changing, down their arms,  
Down fell both spear and shield, down they as fast,  
And the dire hiss renew'd, and the dire form  
Catcht by contagion, like in punishment,  
As in their crime Thus was th' applause they meant,  
Turn'd to exploding hiss, triumph to shame                    546  
Cast on themselves from their own mouths There stood  
A grove hard by, sprung up with this their change,  
His will who reigns above, to aggravate  
Their penance, laden with fruit like that                    550  
Which grew in Paradise, the bait of Eve  
Us'd by the Tempter on that prospect strange  
Their earnest eyes they fix'd, imagining  
For one forbidden tree a multitude  
Now ris'n, to work them further woe or shame,                    555  
Yet parcht with scalding thirst and hunger fierce,  
Though to delude them sent, could not abstain,  
But on they roll'd in heaps, and up the trees  
Climbing, sat thicker than the snaky locks  
That curl'd Megæra greedily they pluck'd                    560  
The fruitage fair to sight, like that which grew  
Near that bituminous lake where Sodom flam'd,  
This more delusive, not the touch, but taste  
Deceiv'd, they fondly thinking to allay  
Their appetite with gust, instead of fruit                    565  
Chew'd bitter ashes, which th' offended taste  
With spattering noise rejected oft they assay'd,  
Hunger and thirst constrainting, drugg'd as oft,  
With hatefulest disrelish writh'd their jaws  
With soot and cinders fill'd, so oft they fell                    570  
Into the same illusion, not as Man  
Whom they triumph'd once lapst Thus were they plagu'd  
And worn with famine, long and ceaseless hiss,  
Till their lost shape, permitted, they resum'd,  
Nearly enjoin'd, some say, to undergo                    575

This annual humbling certain number'd days,  
 To dash their pride, and joy for Man seduc't  
 However some tradition they dispers'd  
 Among the heathen of their purchase got,  
 And fabl'd how the Serpent, whom they call'd  
 Ophion with Eury nome, the wide-

580

Encroaching Eve perhaps, had first the rule  
 Of high Olympus, thence by Saturn driv'n  
 And Ops, ere yet Dictæan Jove was born

Meanwhile in Paradise the hellish pair

585

Too soon arriv'd, Sin there in power before,  
 Once actual, now in body, and to dwell  
 Habitual habitant, behind her Death  
 Close following pace for pace, not mounted yet  
 On his pale horse to whom Sin thus began

590

'Second of Satan sprung, all conquering Death,  
 What think'st thou of our empire now, though earn'd  
 With travail difficult, not better far  
 Than still at Hell's dark threshold to have sat watch,  
 Unnam'd, undreaded, and thyself halt-starv'd ?'

595

Whom thus the Sin-born monster answer'd soon  
 'To me, who with eternal famine pine,  
 Alike is Hell, or Paradise, or Heaven,  
 There best, where most with ravine I may meet,  
 Which here, though plenteous, all too little seems

600

To stuff this maw, this vast unhide-bound corps '

To whom th' incestuous mother thus replid  
 'Thou therefore on these herbs, and fruits, and flow'r's  
 Feed first, on each beast next, and fish, and fowl,  
 No homely morsels, and whatever thing  
 The sithe of Time mows down, devour unspar'd,  
 Till I in Man residing through the race,  
 His thoughts, his looks, words, actions, all infect,  
 And season him thy last and sweetest prey '

605

This said, they both betook them several ways,  
 Both to destroy, or unimmortal make  
 All kinds, and for destruction to mature  
 Sooner or later which th' Almighty seeing,

610

- From his transcendant seat the saints among,  
To those bright orders utter'd thus his voice 615  
'See with what heat these dogs of Hell advance  
To waste and havoc yonder World, which I  
So fair and good created, and had still  
Kept in that state, had not the folly of Man  
Let in these wasteful furies, who impute  
Folly to me, so doth the Prince of Hell  
And his adherents, that with so much ease 620  
I suffer them to enter and possess  
A place so heav'nly, and conniving seem  
To gratify my scornful enemies, 625  
That laugh, as if transported with some fit  
Of passion, I to them had quitted all,  
At random yielded up to their misrule,  
And know not that I call'd and drew them thither,  
My Hell-hounds, to lick up the draf<sup>f</sup> and filth 630  
Which Man's polluting sin with taint hath shed  
On what was pure, till cramm'd and gorg'd, nigh burst  
With sukt and glutted offal, at one sling  
Of thy victorious arm, well-pleasing Son,  
Both Sin, and Death, and yawning Grave at last 635  
Through Chaos hurl'd, obstruct the mouth of Hell  
For ever, and seal up his ravenous jaws  
Then heav'n and Earth renew'd shall be made pure  
To sanctity that shall receive no stain  
Till then the curse pronounc't on both precedes' 640  
He ended, and the heavenly audience loud  
Sung Hallelujah, as the sound of seas,  
Through multitude that sung 'Just are thy ways,  
Righteous are thy decrees on all thy works,  
Who can extenuate thee?' Next, to the Son, 645  
'Destin'd Restorer of Mankind, by whom  
New heav'n and Earth shall to the ages rise,  
Or down from Heav'n descend' Such was their song,  
While the Creator calling forth by name  
His mighty angels gave them several charge, 650  
~~As sort~~ sorted best with present things The Sun

- Had first his precept so to move, so shine,  
 As might affect the Earth with cold and heat  
 Scarce tolerable, and from the north to call  
 Decrepit winter, from the south to bring      655  
 Solstitial summer's heat To the blanc Moon  
 Her office they prescrib'd, to th' other five,  
 Their planetary motions and aspects  
 In sextile, square, and trine, and opposite,  
 Of noxious efficacy, and when to join      660  
 In synod unbenign, and taught the fixt  
 Their influence malignant when to show'r,  
 Which of them rising with the sun, or falling,  
 Should prove tempestuous to the Winds they set  
 Then corners, when with bluster to confound      665  
 Sea, air, and shore, the thunder when to roll  
 With terror through the dark aerial hall  
 Some say he bid his angels turn askance  
 The poles of Earth twice ten degrees and more  
 From the Sun's axle, they with labour push'd      670  
 Oblique the centric globe some say the Sun  
 Was bid turn reins from th' equinoctial road  
 Like distant breadth to Taurus with the sev'n  
 Atlantic Sisters, and the Spartan Twins  
 Up to the Tropic Crab, thence down amain      675  
 By Leo and the Virgin and the Scales,  
 As deep as Capricorn, to bring in change  
 Of seasons to each clime, else had the Spring  
 Perpetual smil'd on Earth with vernant flowers,  
 Equal in days and nights, except to those      680  
 Beyond the polar circles, to them day  
 Had unbenighted shone, while the low Sun  
 To recompense his distance, in their sight  
 Had rounded still th' horizon, and not known  
 Or east or west, which had forbid the snow      685  
 From cold Estotiland, and south as far  
 Beneath Magellan At that tasted fruit  
 The Sun, as from Thyestean banquet, turn'd  
 His course intended, else how had the world

- Inhabited, though sinless, more than now, 690  
 Avoided pinching cold and scorching heat?  
 These changes in the heav'ns, though slow, produc'd  
 Like change on sea and land, sidereal blast,  
 Vapour, and mist, and exhalation hot,  
 Corrupt and pestilent now from the north 695  
 Of Norumbega, and the Samoed shore  
 Bursting their brazen dungeon, arm'd with ice  
 And snow and hail and stormy gust and flaw,  
 Boreas and Cæcias and Argestes loud  
 And Thrascias rend the woods, and seas upturn, 700  
 With adverse blast upturns them from the south  
 Notus, and Afer black with thundrous clouds  
 From Serraliona, thwart of these as fierce  
 Forth rush the Levant and the Ponent winds  
 Eurus and Zephyr, with their lateral noise 705  
 Sirocco and Libecchio Thus began<sup>\*</sup>  
 Outrage from lifeless things, but Discord first,  
 Daughter of Sin, among th' irrational  
 Death introduc'd through fierce antipathy  
 Beast now with beast 'gan war, and fowl with fowl, 710  
 And fish with fish, to graze the herb all leaving,  
 Devour'd each other, nor stood much in awe  
 Of Man, but fled him, or with count'nance grim  
 Glar'd on him passing these were from without  
 The growing miseries, which Adam saw 715  
 Already in part, though hid in gloomiest shade,  
 To sorrow abandon'd, but worse felt within,  
 And in a troubl'd sea of passion tost,  
 Thus to disburdn sought with sad complaint  
 'O miserable of happy' is this the end 720  
 Of this new glorious World, and me so late  
 The glory of that glory, who now become  
 Accurst of blessed, hde me from the face  
 Of God, whom to behold was then my highth'

- All that I eat or drink, or shall beget,  
 Is propagated curse O voice once heard  
 Delightfully, "Increase and multiply," 730  
 Now death to hear! for what can I increase  
 Or multiply, but curses on my head?  
 Who of all ages to succeed, but feeling  
 The evil on him brought by me, will curse  
 My head? "Ill fare our ancestor impure,  
 For this we may thank Adam," but his thanks 735  
 Shall be the execration, so besides  
 Mine own that bide upon me, all from me  
 Shall with a fierce reflux on me redound,  
 On me as on their natural centre light  
 Heavy, though in their place O fleeting joys 740  
 Of Paradise, dear bought with lasting woes!  
 Did I request thee, Maker, from my clay  
 To mould me Man? did I solicit thee  
 From darkness to promote me, or here place  
 In this delicious garden? as my will 745  
 Concurr'd not to my being, it were but right  
 And equal to reduce me to my dust,  
 Desirous to resign, and render back  
 All I receiv'd, unable to perform  
 Thy terms too hard, by which I was to hold 750  
 The good I sought not To the loss of that,  
 Sufficient penalty, why hast thou added  
 The sense of endless woes? Inexplicable  
 Thy justice seems, yet to say truth, too late  
 I thus contest, then should have been refus'd 755  
 Those terms, whatever, when they were propos'd  
 Thou didst accept them, wilt thou enjoy the good  
 Then cavil the conditions? and though God  
 Made thee without thy leave, what if thy son  
 Prove disobedient, and reprov'd, retort, 760  
 "Wherfore didst thou beget me? I sought it not."  
 Wouldst thou admit for his contempt of thee  
 That proud excuse? yet him not thy election,  
 But natural necessity begot

God made thee of choice his own, and of his own  
To serve him, thy reward was of his grace,  
Thy punishment then justly is at his will  
Be it so, for I submit , his doom is fair,  
That dust I am, and shall to dust return

770

O welcome hour whenever' why delays  
His hand to execute what his decree  
Fix'd on this day? why do I overlive?  
Why am I mockt with death, and lengthn'd out  
To deathless pain? how gladly would I meet

775

Mortality my sentence, and be earth  
Insensible! how glad would lay me down  
As in my mother's lap' there I should rest  
And sleep secure, his dreadful voice no more  
Would thunder in my ears, no fear of worse

780

To me and to my offspring would torment me  
With cruel expectation Yet one doubt  
Pursues me still, lest all I cannot die ,  
Lest that pure breath of life, the spirit of Man

Which God inspir'd, cannot together perish

785

With this corporeal clod, then in the grave,  
Or in some other dismal place who knows  
But I shall die a living death? O thought  
Horrid, if true! yet why? it was but breath

Of life that sinn'd, what dies but what had life

790

And sin? the body properly hath neither

All of me then shall die let this appease

The doubt, since human reach no further knows

For though the Lord of all be infinite,

Is his wrath also? be it, Man is not so,

But mortal doom'd How can he exercise

Wrath without end on Man whom Death must end?

Can he make deathless Death? that were to make

Strange contradiction, which to God himself

Impossible is held, as argument

Of weakness, not of power Will he draw out,

For anger's sake, finite to infinite

In punish Man, to satisfy his rigour

795

800

Satisfi'd never? that were to extend  
 His sentence beyond dust and Nature's law, 805  
 By which all causes else according still  
 To the reception of their matter act,  
 Not to th' extent of their own sphere But say  
 That Death be not one stroke, as I suppos'd,  
 Bereaving sense, but endless misery 810  
 From this day onward, which I feel begun  
 Both in me, and without me, and so last  
 To perpetuity, Ay me, that fear  
 Comes thundring back with dreadful revolution  
 On my defenceless head! both Death and I 815  
 Am found eternal, and incorporate both,  
 Nor I on my part single, in me all  
 Posterity stands curst Fair patrimony  
 That I must leave ye, sons! O were I able  
 To waste it all myself, and leave ye none! 820  
 So disinherited how would ye bless  
 Me now your curse! Ah, why should all mankind  
 For one man's fault thus guiltless be condemn'd,  
 If guiltless? But from me, what can proceed,  
 But all corrupt, both mind and will deprav'd, 825  
 Not to do only, but to will the same  
 With me? how can they then acquitted stand  
 In sight of God? Him after all disputes  
 Forc't I absolve all my evasions vain,  
 And reasonings, though through mazes, lead me still 830  
 But to my own conviction first and last  
 On me, me only, as the source and spring  
 Of all corruption, all the blame lights due,  
 So might the wrath Fond wish! couldst thou support  
 That burden heavier than the Earth to bear, 835  
 Than all the World much heavier, though divided  
 With that bad Woman? Thus what thou desir'st  
 And what thou fear'st, alike destroys all hope  
 Of refuge, and concludes thee miserable,  
 Beyond all past example and future, 840  
 To Satan only like both crime and doom

- O Conscience, into what abyss of fears  
 And horrors hast thou driv'n me, out of which  
 I find no way, from deep to deeper plung'd'  
 Thus Adam to himself lamented loud 845  
 Through the still night, not now, as ere Man fell,  
 Wholesome and cool, and mild, but with black air  
 Accompanied, with damps and dreadful gloom,  
 Which to his evil conscience represented  
 All things with double terror on the ground 850  
 Outstretcht he lay, on the cold ground, and oft  
 Curs'd his creation, Death as oft accus'd  
 Of tardy execution, since denounc't  
 The day of his offence 'Why comes not Death,'  
 Said he, 'with one thrice-acceptable stroke 855  
 To end me? Shall Truth fail to keep her word?  
 Justice divine not hast'n to be just?  
 But Death comes not at call, Justice divine  
 Mends not her slowest pace for prayers or cries  
 O woods, O fountains, hillocks, dales and bow'rs,  
 With other echo late I taught your shades 860  
 To answer, and resound far other song'  
 Whom thus afflicted when sad Eve beheld,  
 Desolate where she sate, approaching nigh,  
 Soft words to his fierce passion she assay'd  
 But her with stern regard he thus repell'd 865  
 'Out of my sight, thou serpent! that name  
 Befits thee with him leagu'd, thyself as false  
 And hateful, nothing wants, but that thy shape,  
 Like his, and colour serpentine may show  
 Thy inward fraud, to warn all creatures from thee  
 Henceforth, lest that too heav'nly form, pretended  
 To hellish falsehood, snare them But for thee  
 I had persisted happy, had not thy pride  
 And wandering vanity, when least was safe, 870  
 Rejected my forewarning, and disdain'd  
 Not to be trusted, longing to be seen  
 Though by the Devil himself, him overweening  
 To over-reach, but with the serpent meeting

Fool'd and begul'd, by him thou, I by thee,  
 To trust thee from my side, imagin'd wise,  
 Constant, mature, proof against all assaults,  
 And understood not all was but a shew  
 Rather than solid virtue, all but a rib

880

Crooked by nature, bent, as now appears,  
 More to the part sinister, from me drawn,  
 Well if thrown out, as supernumerary

885

To my just number found O why did God,  
 Creator wise, that peopl'd highest Heav'n  
 With spirits masculine, create at last  
 This novelty on Earth, this fair defect  
 Of Nature, and not fill the world at once  
 With men as angels without feminine,  
 Or find some other way to generate

890

Mankind? this mischief had not then befall'n,  
 And more that shall befall, innumerable  
 Disturbances on Earth through female snares,  
 And strait conjunction with this sex for either  
 He never shall find out fit mate, but such  
 As some misfortune brings him, or mistake,

895

Or whom he wishes most shall seldom gain  
 Through her perverseness, but shall see her gain'd  
 By a far worse, or if she love, withheld  
 By parents, or his happiest choice too late  
 Shall meet, already linkt and wedlock-bound  
 To a fell adversary, his hate or shame  
 Which infinite calamity shall cause  
 To human life, and household peace confound'

900

He added not, and from her turn'd But Eve,  
 Not so repulst, with tears that ceas'd not flowing  
 And tresses all disorder'd, at his feet  
 Fell humble, and embracing them, besought  
 His peace, and thus proceeded in her plaint

910

'Forsake me not thus, Adam, witness Heav'n  
 What love sincere, and reverence in my heart  
 I bear thee, and unweeting have offended,  
 Unhappily deceiv'd, thy suppliant

915

I beg, and clasp thy knees, bereave me not,  
 Whereon I live, thy gentle looks, thy aid,  
 Thy counsel in this uttermost distress,  
 My only strength and stay forlorn of thee,  
 Whither shall I betake me, where subsist?

920

While yet we live, scarce one short hour perhaps,  
 Between us two let there be peace, both joining,  
 As join'd in injuries, one enmity

925

Against a foe by doom express assign'd us,  
 That cruel Serpent on me exercise not  
 Thy hatred for this misery befall'n,  
 On me already lost, me than thyself

More miserable, both have sinn'd, but thou

930

Against God only, I against God and thee,  
 And to the place of judgment will return,  
 There with my cries importune Heaven, that all  
 The sentence from thy head remov'd may light  
 On me, sole cause to thee of all this woe,

935

Me, me only just object of his ire'

She ended, weeping, and her lowly plight,  
 Immoveable till peace obtain'd from fault  
 Acknowledg'd and deplor'd, in Adam wrought  
 Commiseration, soon his heart relented

940

Towards her, his life so late and sole delight,  
 Now at his feet submissive in distress,  
 Creature so fair his reconcilement seeking,  
 His counsel whom she had displeas'd, his aid,  
 As one disarm'd, his anger all he lost,

945

And thus with peaceful words uprais'd her soon

'Unwary, and too desirous, as before,  
 So now of what thou know'st not, who desir'st  
 The punishment all on thyself; alas,  
 Bear thine own first, ill able to sustain

950

His full wrath whose thou feel'st as yet least part,  
 And my displeasure bear'st so ill If prayers  
 Could alter high decrees, I to that place  
 Would speed before thee, and be louder heard,  
 That on my head all might be visited,

955

Thy frailty and infirmer sex forgiv'n,  
 To me committed and by me expos'd  
 But rise, let us no more contend, nor blame  
 Each other, blam'd enough elsewhere, but strive  
 In offices of love, how we may light'n  
 Each other's burden in our share of woe,  
 Since this day's death denounc't, if aught I see,  
 Will prove no sudden, but a slow-pac't evil,  
 A long day's dying to augment our pain,  
 And to our seed, (O hapless seed!) deriv'd'

960

To whom thus Eve, recovering heart, repli'd  
 'Adam, by sad experiment I know  
 How little weight my words with thee can find,  
 Found so erroneous, thence by just event  
 Found so unfortunate, nevertheless,  
 Restor'd by thee, vile as I am, to place  
 Of new acceptance, hopeful to regain  
 Thy love, the sole contentment of my heart  
 Living or dying, from thee I will not hide  
 What thoughts in my unquiet breast are ris'n,  
 Tending to some relief of our extremes,  
 Or end, though sharp and sad, yet tolerable,  
 As in our evils, and of easier choice  
 If care of our descent perplex us most,  
 Which must be born to certain woe, devour'd  
 By Death at last, and miserable it is  
 To be to others cause of misery,  
 Our own begotten, and of our loins to bring  
 Into this cursed world a woful race,

975

That after wretched life must be at last  
 Food for so foul a monster, in thy power  
 It lies, yet ere conception to prevent  
 The race unblest, to being yet unbegot  
 Childless thou art, childless remain so Death  
 Shall be deceiv'd his glut, and with us two  
 Be forc'd to satisfy his rav'rous maw  
 But if thou judge it hard and difficult,  
 Conversing, looking, loving, to abstain

980

985

990

From love's due rites, nuptial embraces sweet,  
 And with desire to languish without hope, 995  
 Before the present object languishing  
 With like desire, which would be misery  
 And torment less than none of what we dread,  
 Then both ourselves and seed at once to free  
 From what we fear for both, let us make short, 1000  
 Let us seek Death, or he not found, supply  
 With our own hands his office on ourselves,  
 Why stand we longer shivering under fears,  
 That show no end but death, and have the power  
 Of many ways to die the shortest choosing, 1005  
 Destruction with destruction to destroy ?'

She ended here, or vehement despair  
 Broke off the rest, so much of death her thoughts  
 Had entertain'd, as dy'd her cheeks with pale  
 But Adam with such counsel nothing sway'd, 1010  
 To better hopes his more attentive mind  
 Labouring had rais'd, and thus to Eve repli'd

'Eve, thy contempt of life and pleasure seems  
 To argue in thee something more sublime  
 And excellent than what thy mind contemns, 1015  
 But self-destruction therefore sought, refutes  
 That excellency thought in thee, and implies,  
 Not thy contempt, but anguish and regret  
 For loss of life and pleasure overlov'd  
 Or if thou covet death, as utmost end 1020  
 Of misery, so thinking to evade

The penalty pronounc't, doubt not but God  
 Hath wiser arm'd his vengeful ire than so  
 To be forestall'd, much more I fear lest death  
 So snatcht, will not exempt us from the pain 1025  
 We were by doom to pay, rather such acts  
 Of contumacy will provoke the Highest  
 To make death in us live \*Then let us seek  
 Some safer resolution, which methinks  
 I have in view, calling to mind with heed 1030  
 Part of our sentence, that thy seed shall bruise

- The Serpent's head, piteous amends, unless  
 Be meant, whom I conjecture, our grand foe  
 Satan, who in the Seipent hath contriv'd  
 Against us this deceit to crush his head      1035
- Would be revenge indeed, which will be lost,  
 By death brought on ourselves, or childless days  
 Resolv'd, as thou proposest, so our foe  
 Shall scape his punishment ordain'd, and we  
 Instead shall double ours upon our heads      1040
- No more be mention'd then of violence  
 Against ourselves, and wilful barrenness,  
 That cuts us off from hope, and savours only  
 Rancour and pride, impatience and despite,  
 Reluctance against God and his just yoke      1045
- Laid on our necks Remember with what mild  
 And gracious temper he both heard and judg'd  
 Without wrath or reviling we expected  
 Immediate dissolution, which we thought  
 Was meant by Death that day, when lo, to thee      1050
- Pains only in child-bearing were foretold,  
 And bringing forth, soon recompens't with joy,  
 Fruit of thy womb on me the curse aslope  
 Glanc'd on the ground, with labour I must earn  
 My bread, what harm? Idleness had been worse,      1055
- My labour will sustain me, and lest cold  
 O! heat should injure us, his timely care  
 Hath unbesought provided, and his hands  
 Cloth d us unworthy, pitying while he judg'd  
 How much more, if we pray him, will his ear      1060
- Be open, and his heart to pity incline,  
 And teach us farther by what means to shun  
 Th' inclement seasons, rain, ice, hail, and snow?  
 Which now the sky with various face begins  
 To show us in this mountain, while the winds      1065
- Blow moist and keen, shattering the graceful locks  
 Of these fair spreading trees, which bids us seek  
 Some better shroud, some better warmth to cherish  
 Our limbs benumb'd, ere this diurnal star

- Leave cold the night, how we his gather'd beams  
Reflected, may with matter sere foment,  
Or by collision of two bodies grind  
The air attrite to fire, as late the clouds  
Justling, or pusht with winds rude in their shock 1070  
Tine the slant lightning, whose thwart flame driv'n down  
Kindles the gummy bark of fir or pine,  
And sends a comfortable heat from far,  
Which might supply the sun such fire to use,  
And what may else be remedy or cure  
To evils which our own misdeeds have wrought, 1074  
He will instruct us praying, and of grace  
Beseeching him, so as we need not fear  
To pass commodiously this life, sustain'd  
By him with many comforts, till we end  
In dust, our final rest and native home 1080  
What better can we do, than to the place  
Repairing where he judg'd us, prostrate fall  
Before him reverent? and there confess  
Humbly our faults, and pardon beg, with tears  
Watering the ground, and with our sighs the air 1085  
Frequenting, sent from hearts contrite, in sign  
Of sorrow unfeign'd, and humiliation meek  
Undoubtedly he will relent and turn  
From his displeasure, in whose look serene,  
When angry most he seem'd and most severe, 1090  
What else but favour, grace, and mercy shon?"  
So spake our father penitent, nor Eve  
Felt less remorse they forthwith to the place  
Repairing where he judg'd them, prostrate fell  
Before him reverent, and both confess'd 1095  
Humbly their faults, and pardon begg'd, with tears  
Watering the ground, and with their sighs the air  
Frequenting, sent from hearts contrite, in sign  
Of sorrow unfeign'd, and humiliation meek 1100

## BOOK XI

### THE ARGUMENT

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them God accepts them, but declares that they must no longer abide in Paradise sends Michael with a band of cherubim to dispossess them, but first to reveal to Adam future things Michael's coming down Adam shows to Eve certain ominous signs, he discerns Michael's approach, goes out to meet him, the angel denounces their departure Eve's lamentation Adam pleads, but submits The angel leads him up to a high hill, sets before him in vision what shall happen till the Flood

THUS they in lowliest plight repentant stood  
Praying, for from the mercy-seat above  
Prevenient grace descending had remov'd  
The stony from their hearts, and made new flesh  
Regenerate grow instead, that sighs now breath'd      5  
Unutterable, which the Spirit of prayer  
Inspir'd, and wing'd for Heav'n with speedier flight  
Than loudest oratory yet their port  
Not of mean suitors, nor important less  
Seem'd their petition, than when th' ancient paun      10  
In fables old, less ancient yet than these,  
Deucalion and chaste Pyrrha to restore  
The race of mankind drown'd, before the shrine  
Of Themis stood devout To Heav'n their prayers  
Flew up, nor miss'd the way, by envious winds      15  
Blown vagabond or frustrate in they pass'd  
Dimensionless through Heav'nly doors, then clad

With incense, where the golden altar fum'd,  
By their great Intercessor, came in sight  
Before the Father's throne them the glad Son  
Presenting, thus to intercede began

' See, Father, what first fruits on Earth are sprung  
From thy implanted grace in Man, these sighs  
And prayers, which in this golden censer, mixt  
With incense, I thy Priest before thee bring,      20  
Fruits of more pleasing savour from thy seed  
Sown with contrition in his heart, than those  
Which his own hand manuring all the trees  
Of Paradise could have produc't, ere fall'n  
From innocence Now therefore bend thine ear

To supplication, hear his sighs though mute,  
Unskilful with what words to pray, let me  
Interpret for him, me his Advocate  
And propitiation, all his works on me  
Good or not good ingraft, my merit those

Shall perfet, and for these my death shall pay  
Accept me, and in me from these receive  
The smell of peace toward Mankind, let him live  
Before thee reconcil'd, at least his days

Number'd, though sad, till death, his doom (which I      40  
To mitigate thus plead, not to reverse)  
To better life shall yield him, where with me  
All my redeem'd may dwell in joy and bliss,  
Made one with me as I with thee am one'

To whom the Father, without cloud, serene      45  
' All thy request for Man, accepted Son,  
Obtain, all thy request was my decree  
But longer in that Paradise to dwell,  
The law I gave to Nature him forbids  
Those pure immortal elements that know  
No gross, no inharmonious mixture foul,      50  
Eject him tainted now, and purge him off  
As a distemper, gross to air as gross,  
And mortal food, as may dispose him best  
For dissolution wrought by Sin, that first

Distemper'd all things, and of incorrupt  
Corrupted I at first with two fair gifts  
Created him endow'd, with happiness  
And immortality that fondly lost,  
This other serv'd but to eternize woe,  
Till I provided death, so death becomes  
His final remedy, and after life  
Tri'd in sharp tribulation, and refin'd  
By faith and faithful works, to second life,  
Wak't in the renovation of the just,  
Resigns him up with heav'n and Earth renew'd  
But let us call to synod all the blest  
Through Heav'n's wide bounds, from them I will not hide  
My judgments, how with Mankind I proceed,  
As how with peccant angels late they saw,  
And in their state, though firm, stood more confirm'd' 70  
He ended, and the Son gave signal high  
To the bright minister that watch'd he blew  
His trumpet, heard in Oreb since perhaps  
When God descended, and perhaps once more  
To sound at general doom Th' angelic blast  
Fill'd all the regions from their blissful bours  
Of amarantine shade, fountain or spring,  
By the waters of life, where'er they sate  
In fellowships of joy, the Sons of Light  
Hasted, resorting to the summons high,  
And took their seats, till from his throne supreme,  
Th' Almighty thus pronounc'd his sovran will 80  
‘O Sons, like one of us Man is become  
To know both good and evil, since his taste  
Of that defended fruit, but let him boast  
His knowledge of good lost, and evil got,  
Happier, had it suffic'd him to have known  
Good by itself, and evil not at all  
He sorrows now, repents, and prays contrite,  
My motions in him, longer than they move,  
His heart I know, how variable and vain  
Self-left Lest therefore his now bolder hand 90

- Reach also of the tree of Life, and eat,  
And live for ever, dream at least to live  
For ever, to remove him I decree,  
And send him from the garden forth to till  
The ground whence he was taken, fitter soil  
‘ Michael, this my behest have thou in charge,  
Take to thee from among the cherubim  
Thy choice of flaming warriors, lest the Fiend  
Or in behalf of Man, or to invade  
Vacant possession some new trouble raise  
Haste thee, and from the Paradise of God  
Without remorse drive out the sinful pair,  
From hallow’d ground th’ unholy, and denounce  
To them and to their progeny from thence  
Perpetual banishment Yet lest they faint  
At the sad sentence rigorously urg’d,  
For I behold them softn’d and with tears  
Bewailing their excess, all terror hide  
If patiently thy bidding they obey,  
Dismiss them not disconsolate, reveal  
To Adam what shall come in future days,  
As I shall thee enlighten, intermix  
My cov nant in the woman’s seed renew’d,  
So send them forth, though sorrowing, yet in peace  
And on the east side of the garden place,  
Where entiance up from Eden easiest climbs,  
Cherubic watch, and of a sword the flame  
Wide-waving, all approach far off to fright,  
And guard all passage to the tree of Life  
Lest Paradise a receptacle prove  
To spirits foul, and all my trees their prey,  
With whose stol’n fruit Man once more to delude’ 125  
He ceas’d and th’ archangelic Power prepar’d  
For swift descent, with him the cohort bright  
Of watchful cherubim, four faces each  
Had, like a double Janus, all their shape  
Spangl’d with eyes more numerous than those  
Of Aras, and more wakeful than to drowse,

Charm'd with Arcadian pipe, the pastoral reed  
 Of Hermes, or his opiate rod Meanwhile,  
 To re-salute the world with sacred light  
 Leucothea wak'd, and with fresh dews embalm'd      135  
 The Earth, when Adam and first matron Eve  
 Had ended now then orisons, and found  
 Strength added from above, new hope to spring  
 Out of despair, joy, but with fear yet linkt,  
 Which thus to Eve his welcome words renew'd      140

'Eve, easily may faith admit, that all,  
 The good which we enjoy, from Heav'n descends,  
 But that from us aught should ascend to Heav'n  
 So prevalent as to concern the mind  
 Of God high-blest, or to incline his will,      145  
 Hard to belief may seem, yet this will prayer,  
 Or one short sigh of human breath, upboine  
 Ev'n to the seat of God For since I sought  
 By prayer th' offended Deity to appease,  
 Kneel'd, and before him humbl'd all my heart,      150  
 Methought I saw him placable and mild,  
 Bending his ear, persuasion in me grew  
 That I was heard with favour, peace return'd  
 Home to my breast, and to my \*memory  
 His promise, that thy Seed shall bruise our Foe;      155  
 Which then not minded in dismay, yet now  
 Assures me, that the bitterness of death  
 Is past, and we shall live Whence hail to thee,  
 Eve rightly call'd, Mother of all Mankind,  
 Mother of all things living, since by thee      160  
 Man is to live, and all things live for Man'

To whom thus Eve, with sad demeanour meek  
 'Ill worthy I such title should belong  
 To me transgressor, who for thee ordain'd  
 A help, became thy snare, to me reproach  
 Rather belongs, distrust and all dispraise  
 But infinite in pardon was my Judge,  
 That I who first brought Death on all, am grac't  
 The source of life next favourable thou,

Who highly thus to entitle me voutsaf'st,  
 Far other name deserving ' But the field  
 To labour calls us, now with sweat impos'd,  
 Though after sleepless night, for see the Morn,  
 All unconcern'd with our unrest, begins  
 Her rosy progress smiling, let us forth,  
 I never from thy side henceforth to stray,  
 Where'er our day's work lies, though now enjoin'd  
 Laborious, till day droop, while here we dwell,  
 What can be toilsome in these pleasant walks ?  
 Here let us live, though in fall'n state, content '

175

So spake, so wish'd much-humbled Eve , but Fate

Subscrib'd not Nature first gave signs, imprest  
 On bird, beast, air , air suddenly eclips'd  
 After short blush of morn , nigh in her sight  
 The bird of Jove, stoopt from his airy tour,

185

Two birds of gayest plume before him drove ,  
 Down from a hill the beast that reigns in woods,  
 First hunter then, pursu'd a gentle brace,  
 Goodliest of all the forest, hart and hind ,  
 Direct to th' eastern gate was bent their flight  
 Adam observ'd, and with his eye the chase  
 Pursuing, not unmov'd to Eve thus spake

190

' O Eve , some further change awaits us nigh ,  
 Which Heav'n by these mute signs in Nature shews  
 Forerunners of his purpose, or to warn

195

Us haply too secure of our discharge  
 From penalty, because from death releast  
 Some days , how long, and what till then our life ,  
 Who knows ? or, more than this, that we are dust ,  
 And thither must return and be no more  
 Why else this double object in our sight  
 Of flight, pursu'd in th' air and o'er the ground  
 One way the self-same hour ? why in the east  
 Darkness ere day's mid-course, and morning light  
 More orient in yon western cloud that draws  
 O'er the blue firmament a radiant white ,  
 And slow descends, with something Heav'nly fraught ? '

200

205

He err'd not, for by this the Heav'ly bands  
 Down from a sky of Jasper lighted now  
 In Paradise, and on a hill made halt,  
 A glorious apparition, had not doubt  
 And carnal fear that day dimm'd Adam's eye  
 Not that more glorious, when the angels met  
 Jacob in Mahanaim, where he saw  
 The field pavilion'd with his guardians bright,  
 Nor that which on the flaming mount appear'd  
 In Dothan, cover'd with a camp of fire,  
 Against the Syrian king, who to surprise  
 One man, assassin-like had levied war,  
 War unproclaim'd The princely Hierarch  
 In their bright stand there left his powers, to seize  
 Possession of the garden, he alone,  
 To find where Adam shelter'd, took his way,  
 Not unperceiv'd of Adam, who to Eve,  
 While the great visitant approach'd, thus spake

'Eve, now expect great tidings, which perhaps  
 Of us will soon determine, or impose  
 New laws to be observ'd, for I descry  
 From yonder blazing cloud that veils the hill,  
 One of the Heav'ly host, and by his gait  
 None of the meanest, some great Potentate  
 Or of the Thrones above, such majesty  
 Invests him coming, yet not terrible,  
 That I should fear, nor sociably mild,  
 As Raphael, that I should much confide,  
 But solemn and sublime, whom not to offend,  
 With reverence I must meet, and thou retire'

He ended, and th' archangel soon drew nigh,  
 Not in his shape celestial, but as Man  
 Clad to meet Man, over his lucid arms  
 A military vest of purple flow'd  
 Livelier than Melibœan, or the grain  
 Of Sarra, worn by kings and heroes old  
 In time of truce, Iris had dipt the woof,  
 His starry helm unbuckl'd shew'd him prime

210

215

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245

In manhood where youth ended, by his side  
 As in a glistering zodiac hung the sword,  
 Satan's dire dread, and in his hand the spear  
 Adam bow'd low, he kingly from his state  
 Inclin'd not, but his coming thus declar'd

250

' Adam, Heav'n high behest no preface needs  
 Sufficient that thy prayers are heard, and Death,  
 Then due by sentence when thou didst transgress,  
 Defeated of his seizure many days

Giv'n thee of grace, wherein thou may'st repent,      255  
 And one bad act with many deeds well done  
 Mayst cover well may then thy Lord appeas'd,  
 Redeem thee quite from Death's rapacious claim,  
 But longer in this Paradise to dwell

Permits not, to remove thee I am come,  
 And send thee from the garden forth to till  
 The ground whence thou wast tak'n, fitter soil '

260

He added not, for Adam at the news  
 Heart-struck with chilling gripe of sorrow stood,  
 That all his senses bound, Eve, who unseen      265  
 Yet all had heard, with audible lament  
 Discover'd soon the place of her retire

' O unexpected stroke, worse than of Death !  
 Must I thus leave thee, Paradise ? thus leave  
 Thee, native soil, these happy walks and shades,  
 Fit haunt of gods ? where I had hope to spend,  
 Quiet though sad, the respite of that day  
 That must be mortal to us both O flow'rs,  
 That never will in other climate grow,  
 My early visitation, and my last

270

At ev'n, which I bred up with tender hand,  
 From the first op'ning bud, and gave ye names,  
 Who now shall rear ye to the sun, or rank  
 Your tribes, and water from th' ambrosial fount ?  
 Thee lastly nuptial bower, by me adorn'd      275  
 With what to sight or smell was sweet, from thee  
 How shall I part ? and whither wander down  
 Into a lower world, to this obscure

280

And wild? how shall we breathe in other air  
Less pure, accustom'd to immortal fruits?"

285

Whom thus the angel interrupted mild  
'Lament not, Eve, but patiently resign  
What justly thou hast lost, nor set thy heart,  
Thus overfond, on that which is not thine,  
Thy going is not lonely, with thee goes  
Thy husband, him to follow thou art bound,  
Where he abides, think there thy native soil'

290

Adam by this from the cold sudden damp  
Recovering, and his scatter'd spirits return'd,  
To Michael thus his humble words adress'd

295

'Celestial, whether among the Thrones, or nam'd  
Of them the highest, for of such shape may seem  
Prince above princes, gently hast thou told  
Thy message, which might else in telling wound,  
And in performing end us, what besides  
Of sorrow and dejection and despair  
Our frailty can sustain, thy tidings bring,  
Departure from this happy place, our sweet  
Recess, and only consolation left  
Familiar to our eyes, all places else

300

Inhospitable appear and desolate,  
Nor knowing us nor known and if by prayer  
Incessant I could hope to change the will  
Of him who all things can, I would not cease  
To weary him with my assiduous cries

305

But prayer against his absolute decree  
No more avails than breath against the wind,  
Blown stifling back on him that breathes it forth  
Therefore to his great bidding I submit  
This most afflicts me, that departing hence,  
As from his face I shall be hid, depriv'd  
His blessed count'nce, here I could frequent  
With worship, place by place, where he voutsaf't  
Presence divine, and to my sons relate,  
"On this mount he appear'd, under this tree  
Stood visible, among these pines his voice

315

320

I heard, here with him at this fountain talk'd " "  
 So many grateful altars I would rear  
 Of grassy turf, and pile up every stone  
 Of lustre from the brook, in memory,  
 Or monument to ages, and thereon  
 Offer sweet smelling gums and fruits and flow'rs  
 In yonder nether world where shall I seek  
 His bright appearances, or footstep trace?  
 For though I fled him angry, yet recall'd  
 To life prolong'd and promis'd race, I now  
 Gladly behold though but his utmost skirts  
 Of glory, and far off his steps adore'

325

To whom thus Michael with regard benign  
 'Adam, thou know'st Heav'n his, and all the Earth,      335  
 Not this rock only, his omnipresence fills

Land, sea, and air, and every kind that lives,  
 Fomented by his virtual power and warm'd  
 All th' Earth he gave thee to possess and rule,  
 No despicable gift, surmise not then

340

His presence to these narrow bounds confin'd  
 Of Paradise or Eden this had been  
 Perhaps thy capital seat, from whence had spread  
 All generations, and had hither come

From all the ends of th' Earth, to celebrate

345

And reverence thee their great progenitor

But this pre-eminence thou hast lost, brought down

To dwell on even ground now with thy sons

Yet doubt not but in valley and in plain

God is as here, and will be found alike

350

Present, and of his presence many a sign

Still following thee, still compassing thee round

With goodness and paternal love, his face

Express, and of his steps the track divine

Which that thou mayst believe, and be confirm'd

355

Ere thou from hence depart, know I am sent

To show thee what shall come in future days,

To thee and to thy offspring, good with bad

Expect to hear, supernal grace contending

With sinfulness of men, thereby to learn  
 True patience, and to temper joy with fear  
 And pious sorrow, equally inur'd  
 By moderation either state to bear,  
 Prosperous or adverse so shalt thou lead  
 Safest thy life, and best prepar'd endure  
 Thy mortal passage when it comes Ascend  
 This hill, let Eve (for I have drencht her eyes)  
 Here sleep below while thou to foresight wak'st,  
 As once thou slept'st, while she to life was form'd'

To whom thus Adam gratefully repli'd

'Ascend, I follow thee, safe guide, the path  
 Thou leadst me, and to the hand of Heav'n submit,  
 However chast'ning, to the evil turn

My obvious breast, arming to overcome  
 By suffering, and earn rest from labour won,

If so I may attain' So both ascend

In the visions of God it was a hill  
 Of Paradise the highest, from whose top  
 The hemisphere of Earth in clearest ken

Stretcht out to the amplest reach of prospect lay

Not higher that hill nor wider looking round,

Whereon for different cause the Tempter set

Our second Adam in the wilderness,

To show him all earth's kingdoms and their glory

His eye might there command wherever stood

City of old or modern fame, the seat

Of mightiest empire, from the destin'd walls

Of Cambalu, seat of Cathaian Can,

And Samarcand by Oxus, Temir's throne,

To Paquin of Sinæan kings, and thence

To Agra and Lahor of great Mogul,

Down to the golden Chersonese, or where

The Persian in Ecbatan sat, or since

In Hispahan, or where the Russian Ksar

In Mosco, or the Sultan in Bizance,

Turchestan-born, nor could his eye not ken

The empire of Negus to his utmost port

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- Ercoco, and the less maritime kings  
 Mombaza, and Quiloa, and Melind,  
 And Sofala thought Ophir, to the realm  
 Of Congo, and Angola farthest south,  
 Or thence from Niger flood to Atlas mount  
 The kingdoms of Almansor, Fez, and Sus,  
 Morocco and Algiers, and Tremisen,  
 Or Europe thence, and where Rome was to sway      400  
 The world in spirit perhaps he also saw  
 Rich Mexico the seat of Montezume,  
 And Cusco in Peru, the richer seat  
 Of Atabalipa, and yet unspoil'd  
 Guiana, whose great city Geryon's sons      410  
 Call El Dorado but to nobler sights  
 Michael from Adam's eyes the film remov'd  
 Which that false fruit that promis'd clearer sight  
 Had bred, then purg'd with euphrasy and rue  
 The visual nerve, for he had much to see,      415  
 And from the well of Life three drops instill'd  
 So deep the power of these ingredients pierc'd,  
 E'en to the inmost seat of mental sight,  
 That Adam now enforc't to close his eyes  
 Sunk down, and all his spirits became entranc't      420  
 But him the gentle angel by the hand  
 Soon rais'd, and his attention thus recall'd  
     'Adam, now ope thine eyes, and first behold  
 Th' effects which thy original crime hath wrought  
 In some to spring from thee, who never touch'd  
 Th' excepted tree, nor with the snake conspir'd,  
 Nor sinn'd thy sin, yet from that sin derive  
 Corruption to bring forth more violent deeds'  
     His eyes he open'd, and beheld a field,  
 Part arable and tilth, wheron were sheaves      425  
 New reapt, the other part sheepwalks and folds,  
 Ith' midst an altar as the landmark stood  
 Rustic, of grassy sord, thither anon  
 A sweaty reaper from his tillage brought  
 First fruits, the green ear, and the yellow sheaf      430  
 VOL II      435

Uncull'd, as came to hand, a shepherd next  
 More meek came with the firstlings of his flock  
 Choicest and best, then sacrificing, laid  
 The inwards and their fat, with incense strow'd,  
 On the cleft wood, and all due rites perform'd  
 His off'ring soon propitious fire from Heav'n  
 Consum'd with nimble glance, and grateful steam,  
 The other's not, for his was not sincere,  
 Whereat he inly rag'd, and as they talk'd,  
 Smote him into the midriff with a stone

440

That beat out life, he fell, and deadly pale  
 Groan'd out his soul with gushing blood effus'd  
 Much at that sight was Adam in his heart  
 Dismay'd, and thus in haste to th' angel cri'd

445

'O teacher, some great mischief hath befall'n  
 To that meek man, who well had sacrific'd,  
 Is piety thus and pure devotion paid?'

450

T' whom Michael thus, he also mov'd, repli'd  
 'These two are brethren, Adam, and to come  
 Out of thy loins, th' unjust the just hath slain,  
 For envy that his brother's offering found  
 From Heav'n acceptance, but the bloody fact  
 Will be aveng'd, and th' other's faith approv'd  
 Lose no reward, though here thou see him die,  
 Rolling in dust and gore' To which our sire

455

'Alas, both for the deed and for the cause!  
 But have I now seen Death? Is this the way  
 I must return to native dust? O sight  
 Of terror, foul and ugly to behold,  
 Horrid to think, how horrible to feel!'

460

To whom thus Michael 'Death thou hast seen  
 In his first shape on man but many shapes  
 Of Death, and many are the ways that lead  
 To his grim cave, all dismal, yet to sense  
 More terrible at th' entrance than within  
 Some, as thou saw'st, by violent stroke shall die,  
 By fire, flood, famine, by intemperance more,  
 In meats and drinks, which on the Earth shall bring

465

470

- Diseases dire, of which a monstrous crew  
 Before thee shall appear, that thou mayst know 475  
 What misery th' inabstinence of Eve  
 Shall bring on men Immediately a place  
 Before his eyes appear'd, sad, noisome, dark,  
 A lazar-house it seem'd, wherein were laid  
 Numbers of all diseas'd, all maladies 480  
 Of ghastly spasm, or racking torture, qualms  
 Of heart-sick agony, all feverous kinds,  
 Convulsions, epilepsies, fierce catarrhs,  
 Intestine stone and ulcer, colic pangs,  
 Demoniac frenzy, moping melancholy 485  
 And moon-struck madness, pining atrophy,  
 Marasmus, and wide-wasting pestilence,  
 Dropsies, and asthmas, and joint-racking rheums  
 Dire was the tossing, deep the groans, Despair  
 Tended the sick busiest from couch to couch, 490  
 And over them triumphant Death his dart  
 Shook, but delay'd to strike, though oft invol't  
 With vows, as their chief good, and final hope  
 Sight so deform what heart of rock could long  
 Dry-ey'd behold? Adam could not, but wept, 495  
 Though not of woman born, compassion quell'd  
 His best of man, and gave him up to tears  
 A space, till firmer thoughts restrain'd excess,  
 And scarce recovering words his plant renew'd  
 ' O miserable mankind, to what fall 500  
 Degraded, to what wretched state reserv'd!  
 Better end here unborn Why is life griv'n,  
 To be thus wrested from us? rather why  
 Obtruded on us thus? who if we knew  
 What we receive, would either not accept 505  
 Life offer'd, or soon beg to lay it down,  
 Glad to be so dismist in peace Can thus  
 Th' image of God in Man created once  
 So goodly and erect, though faulty since,  
 To such unsightly sufferings be debas't 510  
 Under inhuman pangs? why should not Man,

- Retaining still divine similitude  
 In part, from such deformities be free,  
 And for his Maker's image sake exempt ?'
- 515
- 'Their Maker's image,' answer'd Michael, 'then  
 Forsook them, when themselves they vilifi'd  
 To serve ungovern'd Appetite, and took  
 His image whom they serv'd, a brutish vice,  
 Inductive mainly to the sin of Eve  
 Therefore so abject is their punishment,  
 Disfiguring not God's likeness, but their own,  
 Or if his likeness, by themselves defac't  
 While they pervert pure Nature's healthful rules  
 To loathsome sickness, worthily, since they  
 God's image did not reverence in themselves '
- 520
- 'I yield it just,' said Adam, 'and submit  
 But is there yet no other way, besides  
 These painful passages, how we may come  
 To death, and mix with our connatural dust ?'
- 525
- 'There is,' said Michael, 'if thou well observe  
 The rule of not too much, by temperance taught,  
 In what thou eat'st and drink'st, seeking from thence  
 Due nourishment, not gluttonous delight,  
 Till many years over thy head return  
 So may'st thou live, till like ripe fruit thou drop  
 Into thy mother's lap, or be with ease  
 Gather'd, not harshly pluckt, for death mature  
 This is old age, but then thou must outlive  
 Thy youth, thy strength, thy beauty, which will change  
 To wither'd, weak, and gray, thy senses then  
 Obtuse, all taste of pleasure must forego  
 To what thou hast, and for the air of youth  
 Hopeful and cheerful, in thy blood will reign  
 A melancholy damp of cold and dry  
 To weigh thy spirits down, and last consume  
 The balm of life' To whom our ancestor
- 530
- 'Henceforth I fly not Death, nor would prolong  
 Life much, bent rather how I may be quit  
 Fairest and easiest of this cumbrous charge ,
- 535

Which I must keep till my appointed day  
Of rendring up, and patiently attend  
My dissolution' Michael repli'd

' Nor love thy life, nor hate, but what thou liv'st,  
Live well, how long or short permit to Heav'n  
And now prepare thee for another sight '

He look'd, and saw a spacious plain, whereon  
Were tents of various hue, by some were herds  
Of cattle grazing, others whence the sound  
Of instruments that made melodious chime  
Was heard, of harp and organ, and who mov'd  
Their stops and chords was seen, his volant touch  
Instinct, through all proportions low and high  
Fled and pursu'd transverse the resonant fugue  
In other part stood one who at the forge  
Labouring, two massy clods of iron and brass

Had melted, (whether found where casual fire  
Had wasted woods on mountain or in vale,  
Down to the veins of earth, thence gliding hot  
To some cave's mouth, or whether washt by stream  
From underground,) the liquid ore he drain'd  
Into fit moulds prepar'd from which he form'd,  
First his own tools, then, what might else be wrought  
Fusil or grav'n in metal After these,  
But on the hither side, a different sort

From the high neighbouring hills, which was their seat, 575  
Down to the plain descended by their guise  
Just men they seem'd, and all their study bent  
To worship God aright, and know his works  
Not hid, nor those things last which might preserve  
Freedom and peace to men they on the plain  
Long had not walkt, when from the tents beheld  
A beyy of fair women, richly gay  
In gems and wanton dress, to the harp they sung  
Soft amorous ditties, and in dance came on  
The men though grave, ey'd them, and let their eyes 585  
Rove without rein, till in the amorous net  
Fast caught, they lik'd, and each his liking chose,

- And now of love they treat, till th' ev'ning star  
 Love's harbinger appear'd, then all in heat  
 They light the nuptial torch, and bid invoke      590  
 Hymen, then first to marriage rites invok't  
 With feast and music all the tents resound  
 Such happy interview and fair event  
 Of love and youth not lost, songs, garlands, flow'r's,  
 And charming symphonies, attach'd the heart      595  
 Of Adam, soon inclin'd to admit delight,  
 The bent of Nature, which he thus express'd  
   'True opener of mine eyes, prime angel blest,  
 Much better seems this vision, and more hope  
 Of peaceful days portends, than those two past,      600  
 Those were of hate, and death, or pain much worse,  
 Here Nature seems fulfill'd in all her ends'  
 To whom thus Michael 'Judge not what is best  
 By pleasure, though to Nature seeming meet,  
 Created, as thou art, to nobler end,      605  
 Holy and pure, conformity divine  
 Those tents thou saw'st so pleasant, were the tents  
 Of wickedness, wherein shall dwell his race  
 Who slew his brother, studious they appear  
 Of arts that polish life, inventors rare,      610  
 Unmindful of their Maker, though his Spirit  
 Taught them, but they his gifts acknowledg'd none  
 Yet they a beauteous offspring shall beget,  
 For that fair female troop thou saw'st, that seem'd  
 Of goddesses, so blithe, so smooth, so gay,      615  
 Yet empty of all good wherein consists  
 Woman's domestic honour and chief praise,  
 Bred only and completed to the taste  
 Of lustful appetence, to sing, to dance,  
 To dress, and troll the tongue, and roll the eye,      620  
 To these that sober race of men, whose lives  
 Religious titl'd them the sons of God,  
 Shall yield up all their virtue, all their fame  
 Ignobly, to the trains and to the smiles  
 Of these fair atheists, and now swim in joy,      625

(Ere long to swim at large) and laugh, for which  
The world ere long a world of tears must weep'

To whom thus Adam of short joy bereft  
'O pity and shame, that they who to live well  
Enter'd so fair, should turn aside to tread  
Paths indirect, or in the mid way faint'  
But still I see the tenor of Man's woe  
Hold on the same, from Woman to begin'

'From Man's effeminate slackness it begins,'  
Said th' angel, 'who should better hold his place,  
By wisdom, and superior gifts receiv'd  
But now prepare thee for another scene'

He look'd, and saw wide territory spread  
Before him, towns, and rural works between,  
Cities of men with lofty gates and towers,  
Concourse in arms, fierce faces threatening war,  
Giants of mighty bone, and bold emprise,  
Part wield their arms, part curb the foaming steed,  
Single or in array of battle rang'd,

Both horse and foot, nor idly mustring stood  
One way a band select from forage drives  
A herd of beeves, fair oxen and fair kine,  
From a fat meadow ground, or fleecy flock,  
Ewes and their bleating lambs over the plain,  
Their booty, scarce with life the shepherds fly,  
But call in aid, which makes a bloody fray,  
With cruel tournament the squadrons join,  
Where cattle pastur'd late, now scatter'd lies  
With carcases and arms, th' ensanguin'd field  
Deserted Others to a city strong

Lay siege, encamp't, by battery, scale, and mine,  
Assaulting, others from the wall defend  
With dart and jav'ln, stones and sulphurous fire,  
On each hand slaughter and gigantic deeds  
In other part the scepter'd heralds call  
To council in the city gates anon  
Gray-headed men and grave, with warriors mixt,  
Assemble, and harangues are heard, but soon

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- In factious opposition, till at last  
 Of middle age one rising, eminent 665
- In wise deport, spake much of right and wrong,  
 Of justice, of religion, truth and peace,  
 And judgment from above him old and young  
 Exploded and had seiz'd with violent hands,  
 Had not a cloud descending snatch'd him thence  
 Unseen amid the throng so violence 670
- Proceeded, and oppression, and sword-law  
 Through all the plain, and refuge none was found  
 Adam was all in tears, and, to his guide  
 Lamenting, turn'd full sad 'O what are these,  
 Death's ministers, not Men, who thus deal Death 675
- Inhumanly to men, and multiply  
 Ten thousand-fold the sin of him who slew  
 His brother, for of whom such massacre  
 Make they but of their brethren, men of men?  
 But who was that just man, whom had not Heav'n  
 Rescu'd, had in his righteousness been lost?' 680
- To whom thus Michael 'These are the product  
 Of those ill-mated marriages thou saw'st,  
 Where good with bad were matcht, who of themselves 685  
 Abhor to join, and by imprudence mixt,  
 Produce prodigious births of body or mind  
 Such were these giants, men of high renown,  
 For in those days might only shall be admir'd,  
 And valour and heroic virtue call'd, 690
- To overcome in battle, and subdue  
 Nations, and bring home spoils with infinite  
 Man-slaughter, shall be held the highest pitch  
 Of human glory, and for glory done  
 Of triumph, to be styl'd great conquerors, 695
- Patrons of mankind, gods, and sons of gods,  
 Destroyers righthier call'd, and plagues of men  
 Thus fame shall be achiev'd, renown on Earth,  
 And what ~~most~~ merits fame in silence hid  
 But he, the seventh from thee, whom thou beheld'st  
 The only righteous in a world perverse, 700

And therefore hated, therefore so beset  
With foes for daring single to be just,  
And utter odious truth, that God would come  
To judge them with his saints him the Most High      705  
Rapt in a balmy cloud with winged steeds  
Did, as thou saw'st, receive, to walk with God  
High in salvation and the climes of bliss,  
Exempt from death, to show thee what reward  
Awaits the good, the rest what punishment,      710  
Which now direct thine eyes and soon behold'

He look'd, and saw the face of things quite chang'd  
The brazen throat of war had ceast to roar  
And all was turn'd to jollity and game,  
To luxury and riot, feast and dance,      715  
Marrying or prostituting, as befel,  
Rape or adultery, where passing fair  
Allur'd them, thence from cups to civil broils  
At length a reverend sire among them came,  
And of their doings great dislike declar'd,      720  
And testifi'd against their ways, he oft  
Frequented their assemblies, whereso met,  
Triumphs or festivals, and to them preach'd  
Conversion and repentance, as to souls  
In prison under judgments imminent      725  
But all in vain which when he saw, he ceas'd  
Contending, and remov'd his tents far off  
Then from the mountain hewing timber tall,  
Began to build a vessel of huge bulk,  
Measur'd by cubit, length, and breadth, and hight,      730  
Smear'd round with pitch, and in the side a door  
Contriv'd, and of provisions laid in large  
For man and beast when lo a wonder strange!  
Of every beast and bird, and insect small,  
Came sevens, and pairs, and enter'd in, as taught      735  
Their order, last the sire and his three sons,  
With their four wives, and God made fast the door.  
Meanwhile the south wind rose, and with black wings  
Wide hovering, all the clouds together drove

- From under Heav'n, the hills to their supply  
Vapour, and exhalation dusk and moist  
Sent up amain, and now the thick'nd sky  
Like a dark ceiling stood, down rush'd the rain  
Impetuous, and continu'd till the earth  
No more was seen, the floating vessel swum  
Uplifted, and secure with beaked prow  
Rode tilting o'er the waves, all dwellings else  
Flood overwhelm'd, and them with all their pomp  
Deep under water roll'd, sea cover'd sea,  
Sea without shore, and in their palaces  
Where luxury late reign'd, sea monsters whelp'd  
And stabl'd, of Mankind, so numerous late,  
All left, in one small bottom swum embark't  
How didst thou grieve then, Adam, to behold  
The end of all thy offspring, end so sad,  
Depopulation, thee another flood,  
Of tears and sorrow a flood thee also drown'd,  
And sunk thee as thy sons, till gently rear'd  
By th' angel, on thy feet thou stoodst at last,  
Though comfortless, as when a father mourns  
His children, all in view destroy'd at once,  
And scarce to th' angel utter'dst thus thy plaint  
 'O visions ill foreseen! better had I  
Liv'd ignorant of future, so had borne  
My part of evil only, each day's lot  
Enough to bear, those now, that were dispens't  
The burd'n of many ages, on me light  
At once, by my foreknowledge gaining birth  
Abortive, to torment me ere their being,  
With thought that they must be Let no man seek  
Henceforth to be foretold what shall befall  
Him or his children, evil, he may be sure,  
Which neither his foreknowing can prevent,  
And he the future evils shall no less  
In apprehension than in substance feel  
Grievous to bear but that care now is past,  
Man is not whom to warn those few escap't

Famine and anguish will at last consume,  
 Wand'ring that wat'ry desert I had hope,  
 When violence was ceas't, and war on Earth,      780  
 All would have then gone well, peace would have crown'd  
 With length of happy days the race of Man ,  
 But I was far deceiv'd, for now I see  
 Peace to corrupt no less than war to waste  
 How comes it thus? unfold, celestial guide,      785  
 And whether here the race of Man will end'

To whom thus Michael 'Those whom last thou saw'st  
 In triumph and luxurious wealth, are they  
 First seen in acts of prowess eminent  
 And 'great exploits, but of true virtue void,      790  
 Who having spilt much blood, and done much waste  
 Subduing nations, and achiev'd thereby  
 Fame in the world, high titles, and rich prey,  
 Shall change their course to pleasure, ease, and sloth,  
 Surfeit, and lust, till wantonness and pride      795  
 Raise out of friendship hostile deeds in peace  
 The conquer'd also, and enslav'd by war  
 Shall with their freedom lost all virtue lose  
 And fear of God, from whom then piety feign'd  
 In sharp contest of battle found no aid      800  
 Agamst invaders, therefore cool'd in zeal  
 Thenceforth shall practise how to live secure,  
 Worldly or dissolute, on what their lords  
 Shall leave them to enjoy, for th' Earth shall bear  
 More than enough, that temperance may be tri'd      805  
 So all shall turn degenerate, all deprav'd,  
 Justice and temperance, truth and faith forgot ,  
 One man except, the only son of light  
 In a dark age, against example good,  
 Against allurement, custom, and a world      810  
 Offended, fearless of reproach and scorn,  
 Or violence, he of their wicked ways  
 Shall them admonish, and before them set  
 The paths of righteousness, how much more safe  
 And full of peace, denouncing wrath to come      815

On their impenitence, and shall return  
 Of them derided, but of God observ'd  
 The one just man alive, by his command  
 Shall build a wondrous ark, as thou beheldst,  
 To save himself and household from amidst  
 A world devote to universal wrack

820

No sooner he with them of man and beast  
 Select for life shall in the ark be lodg'd,  
 And shelter'd round, but all the cataracts  
 Of heav'n set open on the earth shall pour  
 Rain day and night, all fountains of the deep  
 Broke up, shall heave the ocean to usurp  
 Beyond all bounds, till inundation rise

825

Above the highest hills then shall this mount  
 Of Paradise by might of waves be mov'd  
 Out of his place, push'd by the horned flood,  
 With all his verdure spoil'd, and trees adrift  
 Down the great river to the op'ning gulf,  
 And there take root an island salt and bare,  
 The haunt of seals and orcs, and seamews' clang  
 To teach thee that God attributes to place  
 No sanctity, if none be thither brought  
 By men who there frequent, or therein dwell  
 And now what further shall ensue, behold'

835

He look'd, and saw the ark hull on the flood,  
 Which now abated, for the clouds were fled,  
 Driven by a keen north-wind, that blowing dry  
 Wrinkl'd the face of Deluge, as decay'd,  
 And the clear sun on his wide watry glass  
 Gaz'd hot, and of the fresh wave largely drew,  
 As after thirst, which made their flowing shrink  
 From standing lake to tripping ebb, that stole  
 With soft foot towards the deep, who now had stopt  
 His sluices, as the heav'n his windows shut  
 The ark no more now floats, but seems on ground  
 Fast on the top of some high mountain fixt  
 And now the tops of hills as rocks appear,  
 With clamour thence the rapid currents drive

840

845

850

- Towards the retreating sea their furious tide  
Forthwith from out the ark a raven flies, 855  
And after him, the surer messenger,  
A dove sent forth once and again to spy  
Green tree or ground whereon his foot may light,  
The second time returning, in his bill  
An olive leaf he brings, pacific sign 860  
Anon dry ground appears, and from his ark  
The ancient sire descends with all his train,  
Then with uplifted hands, and eyes devout,  
Grateful to Heav'n, over his head beholds  
A dewy cloud, and in the cloud a bow 865  
Conspicuous with three listed colours gay,  
Betok'ning peace from God, and cov'nant new  
Whereat the heart of Adam erst so sad  
Greatly rejoic'd, and thus his joy broke forth  
'O thou who future things canst represent 870  
As present, Heav'nly instructor, I revive  
At this last sight, assur'd that Man shall live  
With all the creatures, and their seed preserve  
Far less I now lament for one whole world  
Of wicked sons destroy'd, than I rejoice 875  
For one man found so perfet and so just,  
That God voutsafes to raise another world  
From him, and all his anger to forget  
But say, what mean those colour'd streaks in heav'n,  
Distended as the brow of God appeas'd? 880  
Or serve they as a flow'ry verge to bind  
The fluid skirts of that same watry cloud,  
Lest it again dissolve and show'r the earth?"  
To whom th' archangel 'Dextrously thou aim'st,  
So willingly doth God remit his ire, 885  
Though late repenting him of Man deprav'd,  
Griev'd at his heart, when looking down he saw  
The whole earth fill'd with violence, and all flesh  
Corrupting each their way, yet those remov'd,  
Such grace shall one just man find in his sight, 890  
That he relents, not to blot out mankind,

And makes a covenant never to destroy  
The earth again by flood, nor let the sea  
Surpass his bounds, nor rain to drown the world  
With man therein or beast, but when he brings      895  
Over the earth a cloud, will therein set  
His triple colour'd bow, whereon to look  
And call to mind his cov'nant day and night,  
Seed-time and harvest, heat and hoary frost  
Shall hold their course, till fire purge all things new,      900  
Both heav'n and earth, wherein the just shall dwell'

## BOOK XII

### THE ARGUMENT

The angel Michael continues from the flood to relate what shall succeed, then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the Fall His incarnation, death, resurrection, and ascension, the state of the church till his second coming Adam, greatly satisfied and re comforted by these relations and promises, descends the hill with Michael wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their stations to guard the place

As one who in his journey bates at noon, acts  
Though bent on speed, so here the archangel paus'd,  
Betwixt the world destroy'd and world restor'd,  
If Adam aught perhaps might interpose,  
Then with transition sweet new speech resumes 5

‘Thus thou hast seen one world begin and end,  
And Man as from a second stock proceed  
Much thou hast yet to see, but I perceive  
Thy mortal sight to fail, objects divine  
Must needs impair and weary human sense 10  
Henceforth what is to come I will relate,  
Thou therefore give due audience, and attend  
This second source of men, while yet but few,  
And while the dread of judgment past remains  
Fresh in their minds, fearing the Deity, 15

With some regard to what is just and right  
Shall lead their lives, and multiply apace,  
Labouring the soil, and reaping plenteous crop,  
Corn, wine, and oil, and from the herd or flock,  
Oft sacrificing bullock, lamb, or kid,  
With large wine-offerings pour'd, and sacred feast,  
Shall spend their days in joy unblam'd, and dwell  
Long time in peace by families and tribes  
Under paternal rule, till one shall rise  
Of proud ambitious heart, who not content  
With fair equality, fraternal state,  
Will arrogate dominion undeserv'd  
Over his brethren, and quite dispossess  
Concord and law of Nature from the earth,  
Hunting (and men, not beasts, shall be his game) 25  
With war and hostile snare such as refuse  
Subjection to his empire tyrannous  
A mighty hunter thence he shall be styl'd  
Before the Lord, as in despite of Heav'n,  
Or from Heav'n claiming second sovranty,  
And from rebellion shall derive his name,  
Though of rebellion others he accuse  
He with a crew, whom like ambition joins  
With him or under him to tyrannize,  
Marching from Eden towards the west, shall find  
The plain, wherein a black bituminous gurge  
Boils out from under ground, the mouth of Hell,  
Of brick, and of that stuff they cast to build  
A city and tower, whose top may reach to Heav'n,  
And get themselves a name, lest far disperst  
In foreign lands their memory be lost,  
Regardless whether good or evil fame  
But God who oft descends to visit men  
Unseen, and through their habitations walks  
To mark their doings, them beholding soon,  
Comes down to see their city, ere the tower  
Obstruct Heav'n towrs, and in derision sets  
Upon their tongues a various spirit to rase  
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45  
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- Quite out their native language, and instead  
 To sow a jangling noise of words unknown  
 Forthwith a hideous gabble rises loud  
 Among the builders, each to other calls  
 Not understood, till hoarse, and all in rage,  
 As mockt they storm great laughter was in Heav'n  
 And looking down, to see the hubbub strange,  
 And hear the din, thus was the building left  
 Ridiculous, and the woik Confusion nam'd  
 Whereto thus Adam, fatherly displeas'd  
 'O execrable son, so to aspire  
 Above his brethren, to himself assuming  
 Authority usurpt, from God not giv'n'  
 He gave us only over beast, fish, fowl  
 Dominion absolute, that right we hold  
 By his donation, but Man over men  
 He made not lord, such title to himself  
 Reserving, human left from human free  
 But this usurper his encroachment proud  
 Stays not on Man, to God his tower intends  
 Siege and defiance Wretched man' what food  
 Will he convey up thither to sustain  
 Himself and his rash army, where thin air  
 Above the clouds will pine his entrails gross,  
 And famish him of breath, if not of bread'  
 To whom thus Michael 'Justly thou abhorrest  
 That son, who on the quiet state of men  
 Such trouble brought, affecting to subdue  
 Rational liberty, yet know withal  
 Since thy original lapse, true liberty  
 Is lost, which always with right reason dwells  
 Twinn'd, and from her hath no dividual being  
 Reason in Man obscur'd, or not obey'd,  
 Immediately inordinate desires  
 And upstart passions catch the government  
 From reason, and to servitude reduce  
 Man, till then free Therefore, since he permits  
 Within himself unworthy powers to reign  
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Over free reason, God in judgment just  
 Subjects him from without to violent lords,  
 Who oft as undeservedly intrall

95

His outward freedom Tyranny must be,  
 Though to the tyrant thereby no excuse  
 Yet sometimes nations will decline so low  
 From virtue, which is reason, that no wrong,  
 But justice, and some fatal curse annext,  
 Deprives them of their outward liberty,

100

Their inward lost witness th' irreverent son  
 Of him who built the ark, who for the shame  
 Done to his father, heard this heavy curse,  
 "Servant of servants," on his vicious race  
 Thus will this latter, as the former world,  
 Still tend from bad to worse, till God at last

105

Wearied with their iniquities, withdraw  
 His presence from among them, and avert  
 His holy eyes, resolving from thenceforth  
 To leave them to their own polluted ways,  
 And one peculiar nation to select

110

From all the rest, of whom to be invok'd,  
 A nation from one faithful man to spring  
 Him on this side Euphrates yet residing,  
 Bred up in idol-worship O that men

115

(Canst thou believe?) should be so stupid grown,  
 While yet the patriarch liv'd who scap'd the Flood,  
 As to forsake the living God, and fall

To worship their own work in wood and stone  
 For gods! Yet him God the Most High voutsafes  
 To call by vision from his father's house,

120

His kindred and false gods, into a land

Which he will shew him, and from him will raise  
 A mighty nation, and upon him shower

His benediction so, that in his seed

125

All nations shall be blest, he straight obeys,  
 Not knowing to what land, yet firm believes  
 I see him, but thou canst not, with what faith  
 He leaves his gods, his friends, and native soil,

Ur of Chaldea, passing now the ford  
To Haran , after him a cumbrous train  
Of herds and flocks, and numerous servitude ,  
Not wandring poor, but trusting all his wealth  
With God, who call'd him in a land unknown  
Canaan he now attains , I see his tents  
Pitcht about Sechem, and the neighb'ring plain  
Of Moreh , there by promise he receives  
Gift to his progeny of all that land ,  
From Hamath northward to the desert south ,  
(Things by their names I call, though yet unnam'd)  
From Hermon east to the great western sea ,  
Mount Hermon, yonder sea, each place behold  
In prospect, as I point them , on the shore  
Mount Carmel , here the double-founted stream  
Jordan, true limit eastward , but his sons  
Shall dwell to Senir, that long ridge of hills  
This ponder, that all nations of the Earth  
Shall in his seed be blessed , by that Seed  
Is meant thy great Deliverer, who shall bruise  
The Serpent's head , whereof to thee anon  
Plainlier shall be reveal'd This patriarch blest ,  
Whom faithful Abraham due time shall call ,  
A son, and of his son a grandchild leaves ,  
Like him in faith, in wisdom, and renown  
The grandchild, with twelve sons increast, departs  
From Canaan, to a land hereafter call'd  
Egypt, divided by the river Nile ,  
See where it flows, disgorging at seven mouths  
Into the sea to sojourn in that land  
He comes invited by a younger son  
In time of dearth, a son whose worthy deeds  
Raise him to be the second in that realm  
Of Pharaoh , there he dies, and leaves his race  
Growing into a nation, and now grown  
Suspected to a sequent king, who seeks  
To stop their overgrowth, as inmate guests  
Too numerous, whence of guests he makes them slaves ,

Inhospitably, and kills their infant males  
 Till by two brethren (those two brethren call  
 Moses and Aaron) sent from God to claim      170  
 His people from enthralment, they return  
 With glory and spoil back to their promis'd land  
 But first the lawless tyrant, who denies  
 To know their God, or message to regard,  
 Must be compell'd, by signs and judgments dire ,      175  
 To blood unshed the rivers must be turn'd ,  
 Frogs, lice, and flies must all his palace fill,  
 With loath'd intrusion, and fill all the land ,  
 His cattle must of rot and murrain die ,  
 Botches and blains must all his flesh emboss ,      180  
 And all his people , thunder mixt with hail,  
 Hail mixt with fire must rend th' Egyptian sky ,  
 And wheel on th' earth, devouring where it rolls ,  
 What it devours not, herb, or fruit, or grain ,  
 A darksome cloud of locusts swarming down      185  
 Must eat, and on the ground leave nothing green  
 Darkness must overshadow all his bounds ,  
 Palpable darkness, and blot out three days ,  
 Last with one midnight stroke all the first born  
 Of Egypt must lie dead Thus with ten wounds      190  
 The river-dragon tam'd at length submits  
 To let his sojourners depart, and oft  
 Humbles his stubborn heart, but still as ice  
 More hard'nd after thaw , till in his rage  
 Pursuing whom he late dismiss'd, the sea      195  
 Swallows him with his host , but them lets pass  
 As on dry land between two crystal walls ,  
 Aw'd by the rod of Moses so to stand  
 Divided, till his rescu'd gain their shore  
 Such wondrous power God to his saint will lend ,      200  
 Though present in his angel, who shall go  
 Before them in a cloud, and pillar of fire ,  
 (By day a cloud, by night a pillar of fire,)  
 To guide them in their journey, and remove  
 Behind them, while th' obdurate king pursues      205

- All night he will pursue, but his approach  
Darkness defends between till morning watch,  
Then through the fiery pillar and the cloud  
God looking forth will trouble all his host  
And craze their chariot-wheels, when by command      210  
Moses once more his potent rod extends  
Over the sea, the sea his rod obeys,  
On their embattl'd ranks the waves return,  
And overwhelm their war the race elect,  
Safe towards Canaan from the shore advance      215  
Through the wild desert, not the readiest way,  
Lest entering on the Canaanite alarm'd,  
War terrify them inexpert, and fear  
Return them back to Egypt, choosing rather  
Inglorious life with servitude, for life      220  
To noble and ignoble is more sweet  
Untrain'd in arms, where rashness leads not on  
This also shall they gain by their delay  
In the wide wilderness, there they shall found  
Their government, and their great senate choose      225  
Through the twelve tribes, to rule by laws ordain'd  
God from the mount of Sinai, whose gray top  
Shall tremble, he descending, will himself  
In thunder, lightning, and loud trumpets' sound  
Ordain them laws, part such as appertain      230  
To civil justice, part religious rites  
Of sacrifice, informing them, by types  
And shadows, of that destin'd Seed to bruise  
The Serpent, by what means he shall achieve  
Mankind's deliverance But the voice of God      235  
To mortal ear is dreadful, they beseech  
That Moses might report to them his will,  
And terror cease he grants what they besought,  
Instructed that to God is no access  
Without mediator, whose high office now      240  
Moses in figure bears, to introduce  
One greater, of whose day he shall foretell,  
And all the prophets in their age the times

- Of great Messiah shall sing    Thus laws and rites  
 Establisht, such delight hath God in men                          245
- Obedient to his will, that he voutsafes  
 Among them to set up his tabernacle,  
 The Holy One with mortal men to dwell  
 By his prescript a sanctuary is fram'd  
 Of cedar, overlaid with gold, therein  
 An ark, and in the ark his testimony,  
 The records of his cov'nant, over these  
 A mercy-seat of gold between the wings  
 Of two bright cherubim, before him burn  
 Seven lamps as in a zodiac representing  
 The heavenly fires, over the tent a cloud  
 Shall rest by day, a fiery gleam by night,  
 Save when they journey, and at length they come,  
 Conducted by his angel to the land  
 Promis'd to Abraham and his seed the rest                          255
- Were long to tell, how many battles fought,  
 How many kings destroy'd, and kingdoms won,  
 Or how the sun shall in mid Heav'n stand still  
 A day entire, and night's due course adjourn,  
 Man's voice commanding, "Sun, in Gibeon stand,  
 And thou Moon, in the vale of Ajalon,"                          265
- Till Israel overcome so call the third  
 From Abraham, son of Isaac, and from him  
 His whole descent, who thus shall Canaan win'  
 Here Adam interpos'd 'O sent from Heav'n,  
 Enlight'ner of my darkness, gracious things                          270
- Thou hast reveal'd, those chiefly which concern  
 Just Abraham and his seed now first I find  
 Mine eyes true op'ning, and my heart much eas'd  
 Erewhile perplext with thoughts what would become                  275
- Of me and all Mankind but now I see  
 His day, in whom all nations shall be blest,  
 Favour unmerited by me, who sought  
 Forbidd'n knowledge by forbidd'n means  
 This yet I apprehend not, why to those                          280
- Among whom God will deign to dwell on Earth

- So many and so various laws are giv'  
 So many laws argue so many sins -  
 Among them, how can God with such reside?"
- To whom thus Michael 'Doubt not but that sin 285  
 Will reign among them, as of thee begot,  
 And therefore was law given them to evince  
 Their natural pravity, by stirring up  
 Sin against law to fight, that when they see  
 Law can discover sin, but not remove,  
 Save by those shadowy expiations weak,  
 The blood of bulls and goats, they may conclude  
 Some blood more precious must be paid for man,  
 Just for unjust, that in such righteousness  
 To them by faith imputed, they may find 295  
 Justification towards God, and peace  
 Of conscience, which the law by ceremonies  
 Cannot appease, nor man the moral part  
 Perform, and not performing cannot live  
 So law appears imperfect, and but giv'n 300  
 With purpose to resign them in full time  
 Up to a better cov'nant, disciplin'd  
 From shadowy types to truth, from flesh to spirit,  
 From imposition of strict laws, to free  
 Acceptance of large grace, from servile fear  
 To filial, works of law to works of faith 305  
 And therefore shall not Moses, though of God  
 Highly belov'd, being but the minister  
 Of law, his people into Canaan lead,  
 But Joshua whom the Gentiles Jesus call,  
 His name and office bearing who shall quell 310  
 The adversary Serpent, and bring back  
 Through the world's wilderness long wander'd man  
 Safe to eternal Paradise of rest  
 Meanwhile they in their earthly Canaan plac't,  
 Long time shall dwell and prosper, but when sins 315  
 National interrupt their public peace,  
 Provoking God to raise ~~them~~ enemies,  
 From whom as oft he saves them penitent

- By judges first, then under kings, of whom  
The second, both for piety renown'd  
And puissant deeds, a promise shall receive  
Irrevocable, that his regal throne  
For ever shall endure, the like shall sing  
All prophecy, that of the royal stock      320  
Of David (so I name this king) shall rise  
A son, the Woman's Seed to thee foretold,  
Foretold to Abraham, as in whom shall trust  
All nations, and to kings foretold, of kings  
The last, for of his reign shall be no end      325  
But first a long succession must ensue,  
And his next son, for wealth and wisdom fam'd,  
The clouded ark of God till then in tents  
Wandr'ing, shall in a glorious temple enshrine  
Such follow him as shall be register'd,  
Part good, part bad, of bad the longer scroll,      335  
Whose foul idolatries, and other faults,  
Heapt to the popular sum, will so incense  
God, as to leave them, and expose their land,  
Their city, his temple, and his holy ark  
With all his sacred things, a scorn and prey      340  
To that proud city, whose high walls thou saw'st  
Left in confusion, Babylon thence call'd  
There in captivity he lets them dwell  
The space of seventy years, then brings them back,      345  
Rememb'ring mercy, and his cov'nant sworn  
To David, stablisht as the days of Heav'n  
Return'd from Babylon by leave of kings  
Their lords, whom God dispos'd, the house of God  
They first re-edify, and for a while      350  
In mean estate live moderate, till grown  
In wealth and multitude, factious they grow,  
But first among the priests dissension springs,  
Men who attend the altar, and should most  
Endeavour peace their strife pollution brings  
Upon the temple itself, at last they seize      355  
The sceptre, and regard not David's sons,

- Then lose it to a stranger, that the true  
 Anointed King Messiah might be born  
 Barr'd of his right yet at his birth a star,360  
 Unseen before in Heav'n, proclaims him come,  
 And guides the eastern sages, who enquire  
 His place, to offer incense, myrrh, and gold,  
 His place of birth a solemn angel tells  
 To simple shepherds, keeping watch by night,365  
 They gladly thither haste, and by a quire  
 Of squadron'd angels hear his carol sung  
 A virgin is his mother, but his sire  
 The Power of the Most High, he shall ascend  
 The throne hereditary, and bound his reign370  
 With Earth's wide bounds, his glory with the Heav'n's  
 He ceas'd, discerning Adam with such joy  
 Surcharg'd, as had like grief been dew'd in tears,  
 Without the vent of words, which these he breath'd  
 'O prophet of glad tidings, finisher375  
 Of utmost hope' now clear I understand  
 What oft my steadiest thoughts have searcht in vain,  
 Why our great Expectation should be call'd  
 The Seed of Woman Virgin Mother, hail,  
 High in the love of Heav'n' yet from my loms380  
 Thou shalt proceed, and from thy womb the Son  
 Of God most High so God with man unites  
 Needs must the Serpent now his capital bruise  
 Expect with mortal pain say where and when  
 Their fight, what stroke shall bruise the Victor's heel?'  
 To whom thus Michael 'Dream not of their fight,386  
 As of a duel, or the local wounds  
 Of head or heel not therefore joins the Son  
 Manhood to Godhead, with more strength to feil  
 Thy enemy, nor so is overcome390  
 Satan, whose fall from Heav'n, a deadlier bruise,  
 Disabl'd not to give thee thy death's wound  
 Which he, who comes thy Saviour, shall recure,  
 Not by destroying Satan, but his works  
 In thee and in thy seed nor can this be,395

- But by fulfilling that which thou didst want,  
 Obedience to the law of God, impos'd  
 On penalty of death, and suffering death,  
 The penalty to thy transgression due,  
 And due to theirs, which out of thine will grow                          400  
 So only can high justice rest appaid  
 The law of God exact he shall fulfil  
 Both by obedience and by love, though love  
 Alone fulfil the law, thy punishment  
 He shall endure by coming in the flesh                          405  
 To a reproachful life and cursed death,  
 Proclaiming life to all who shall believe  
 In his redemption, and that his obedience  
 Imputed becomes theirs by faith, his merits  
 To save them, not their own though legal works                          410  
 For this he shall live hated, be blasphem'd,  
 Seiz'd on by force, judg'd, and to death condemn'd,  
 A shameful and accurst, nail'd to the cross  
 By his own nation, slain for bringing life  
 But to the cross he nails thy enemies,                          415  
 The law that is against thee, and the sins  
 Of all mankind, with him there crucifi'd,  
 Never to hurt them more who rightly trust  
 In this his satisfaction, so he dies,  
 But soon revives, Death over him no power                          420  
 Shall long usurp, ere the third dawning light  
 Return, the stars of morn shall see him rise  
 Out of his grave, fresh as the dawning light,  
 The ransom paid, which Man from death redeems,  
 His death for Man, as many as offer'd life                          425  
 Neglect not, and the benefit embrace  
 By faith not void of works this God-like act  
 Annuls thy doom, the death thou should'st have di'd,  
 In sin for ever lost from life, this act  
 Shall bruise the head of Satan, crush his strength,                          430  
 Defeating Sin and Death, his two main arms,  
 And fix far deeper in his head their stings  
 Than temporal death shall bruise the Victor's heel,

- Or theirs whom he redeems, a death-like sleep,  
A gentle wafting to immortal life  
Nor after resurrection shall he stay  
Longer on Earth than certain times to appear  
To his disciples, men who in his life  
Still follow'd him, to them shall leave in charge  
To teach all nations what of him they learn'd,  
And his salvation, them who shall believe  
Baptizing in the profluent stream, the sign  
Of washing them from guilt of sin to life  
Pure, and in mind prepar'd, if so befall  
For death, like that which the Redeemer died  
All nations they shall teach, for from that day  
Not only to the sons of Abraham's loins  
Salvation shall be preacht, but to the sons  
Of Abraham's faith wherever through the world,  
So in his seed all nations shall be blest  
Then to the Heav'n of Heav'ns he shall ascend  
With victory, triumphing through the air  
Over his foes and thine, there shall surprise  
The Serpent, prince of air, and drag in chains -  
Through all his realm, and there confounded leave,  
Then enter into glory, and resume  
His seat at God's right hand, exalted high  
Above all names in Heav'n, and thence shall come,  
When this world's dissolution shall be ripe,  
With glory and power to judge both quick and dead,  
To judge th' unfaithful dead, but to reward  
His faithful, and receive them into bliss,  
Whether in Heav'n or Earth, for then the Earth  
Shall all be Paradise, far happier place  
Than this of Eden, and far happier days'
- So spake th' archangel Michael, then paus'd,  
As at the World's great period, and our sire  
Replete with joy and wonder thus repli'd  
'O goodness infinite, goodness immense'  
That all this good of evil shall produce,  
And evil turn to good, more wonderful

- Than that which by creation first brought forth  
 Light out of darkness! full of doubt I stand,  
 Whether I should repent me now of sin  
 By me done and occasion'd, or rejoice 475  
 Much more, that much more good thereof shall spring,  
 To God more glory, more good will to men  
 From God, and over wrath grace shall abound  
 But say, if our Deliverer up to Heav'n  
 Must re-ascend, what will betide the few,  
 His faithful, left among the unfaithful herd, 480  
 The enemies of truth? who then shall guide  
 His people, who defend? will they not deal  
 Worse with his followers than with him they dealt?"  
 'Be sure they will,' said th' angel, 'but from Heav'n  
 He to his own a Comforter will send, 486  
 The promise of the Father, who shall dwell  
 His Spirit within them, and the law of faith  
 Working through love upon their hearts shall write,  
 To guide them in all truth, and also arm 490  
 With spiritual armour, able to resist  
 Satan's assaults, and quench his fiery darts,  
 What man can do against them, not afraid,  
 Though to the death, against such cruelties  
 With inward consolations recompens't 495  
 And oft supported so as shall amaze  
 Their proudest persecutors for the Spirit  
 Pour'd first on his apostles, whom he sends  
 To evangelize the nations, then on all  
 Baptiz'd, shall them with wondrous gifts endue 500  
 To speak all tongues, and do all miracles,  
 As did their Lord before them Thus they win  
 Great numbers of each nation to receive  
 With joy the tidings brought from Heav'n at length  
 Their ministry perform'd, and race well run, 505  
 Their doctrine and their story written left,  
 They die, but in their room, as they forewarn,  
 Wolves shall succeed for teachers, grievous wolves,  
 Who all the sacred mysteries of Heav'n

To their own vile advantages shall turn  
Of lucre and ambition, and the truth  
With superstitions and traditions taint,  
Left only in those written records pure,  
Though not but by the Spirit understood  
Then shall they seek to avail themselves of names,      510  
Places and titles, and with these to join  
Secular power, though feigning still to act  
By spiritual, to themselves appropriating  
The Spirit of God, promised alike and giv'n  
To all believers and from that pretence,      515  
Spiritual laws by carnal power shall force  
On every conscience, laws which none shall find  
Left them enroll'd, or what the Spirit within  
Shall on the heart engrave    What will they then  
But force the Spirit of grace itself, and bind      520  
His consort Liberty? what, but unbuild  
His living temples, built by faith to stand,  
Their own faith not another's for on Earth  
Who against faith and conscience can be heard  
Infallible? yet many will presume      525  
Whence heavy persecution shall arise  
On all who in the worship persevere  
Of Spirit and Truth, the rest, far greater part,  
Will deem in outward rites and specious forms  
Religion satisfied, Truth shall retire      535  
Bestuck with slanderous darts, and works of faith  
Rarely be found   So shall the world go on,  
To good malignant, to bad men benign  
Under her own weight groaning till the day  
Appear of respiration to the just,      540  
And vengeance to the wicked, at return  
Of him so lately promis'd to thy aid,  
The Woman's Seed, obscurely then foretold,  
Now amplier known thy Saviour and thy Lord, C  
Last in the clouds from Heav'n to be reveal'd      545  
In glory of the Father, to dissolve  
Satan with his perverted world, then raise

From the conflagrant mass, purg'd and refin'd,  
New heav'ns, new Earth, ages of endless date,  
Founded in righteousness and peace and love  
To bring forth fruits, joy and eternal bliss'

550

He ended, and thus Adam last repli'd  
'How soon hath thy prediction, Seer blest,  
Measur'd this transient world, the race of time,  
Till time stand fixt? beyond is all abyss,

555

Eternity, whose end no eye can reach  
Greatly instructed I shall hence depart,  
Greatly in peace of thought, and have my fill  
Of knowledge, what this vessel can contain,

Beyond which was my folly to aspire

560

Henceforth I learn, that to obey is best,  
And love with fear the only God, to walk  
As in his presence, ever to observe  
His providence, and on him sole depend,

Merciful over all his works, with good

565

Still overcoming evil, and by small

Accomplishing great things, by things deem'd weak  
Subverting worldly strong, and worldly wise  
By simply meek, that suffering for truth's sake  
Is fortitude to highest victory,

570

And to the faithful Death the gate of Life  
Taught this by his example whom I now  
Acknowledge my Redeemer ever blest'

To whom thus also th' angel last repli'd

'This having learnt, thou hast attain'd the sum  
Of wisdom, hope no higher, though all the stars  
Thou knew'st by name, and all th' ethereal powers,  
All secrets of the deep, all Nature's works,

Or works of God in heav'n, air, earth, or sea,  
And all the riches of this world enjoy'dst,  
And all the rule, one empire, only add

575

Deeds to thy knowledge answerable, add faith,  
Add virtue, patience, temperance, add love,  
By name to come call'd charity, the soul  
Of all the rest then wilt thou not be loath

580

585

- To leave this Paradise, but shalt possess  
 A Paradise within thee, happier far  
 Let us descend now therefore from this top  
 Of speculation, for the hour precise  
 Exacts our parting hence, and see, the guards,      590  
 By me encamp't on yonder hill, expect  
 Their motion, at whose front a flaming sword,  
 In signal of remove, waves fiercely round,  
 We may no longer stay go, waken Eve,  
 Her also I with gentle dreams have calm'd,      595  
 Portending good, and all her spirits compos'd  
 To meek submission thou at season fit  
 Let her with thee partake what thou hast heard,  
 Chiefly what may concern her faith to know,  
 The great deliverance by her Seed to come      600  
 (For by the Woman's Seed) on all mankind,  
 That ye may live, which will be many days,  
 Both in one faith unanimous, though sad  
 With cause for evils past, yet much more cheer'd  
 With meditation on the happy end'      605
- He ended, and they both descend the hill  
 Descended, Adam to the bower where Eve  
 Lay sleeping ran before, but found her wak'd  
 And thus with words not sad she him receiv'd  
 'Whence thou return'st, and whither went'st I know,      610  
 For God is also in sleep, and dreams advise,  
 Which he hath sent propitious, some great good  
 Presaging, since with sorrow and heart's distress  
 Wearied I fell asleep but now lead on,  
 In me is no delay, with thee to go,      615  
 Is to stay here, without thee here to stay,  
 Is to go hence unwilling, thou to me  
 Art all things under Heav'n, all places thou,  
 Who for my wilful crime art banisht hence  
 This further consolation yet secure      620  
 I carry hence, though all by me is lost,  
 Such favour I unworthy am voutsaf't,  
 By me the promis'd Seed shall all restore'

So spake our mother Eve; and Adam heard  
Well pleas'd, but answer'd not, for now too nigh      625  
Th' archangel stood, and from the other hill  
To their fixt station, all in bright array  
The cherubim descended, on the ground  
Gliding meteorous, as ev'ning mist  
Ris'n from a river o'er the marsh glides,      630  
And gathers ground fast at the labourer's heel  
Homeward returning High in front advanc't,  
The brandish't sword of God before them blaz'd  
Fierce as a comet, which with torrid heat,  
And vapour as the Libyan air adust,      635  
Began to parch that temperate clime whereat  
In either hand the hast'ning angel caught  
Our ling'ring parents, and to th' eastern gate  
Led them direct, and down the cliff as fast  
To the subjected plain, then disappear'd      640  
They looking back, all th' eastern side beheld  
Of Paradise, so late their happy seat,  
Wav'd over by that flaming brand, the gate  
With dreadful faces throng'd and fiery arms  
Some natural tears they dropp'd, but wip'd them soon, 645  
The world was all before them, where to choose  
Their place of rest, and Providence their guide  
They hand in hand with wand'ring steps and slow,  
Through Eden took their solitary way

# PARADISE REGAINED

## BOOK I

I WHO erewhile the happy garden sung,  
By one man's disobedience lost, now sing  
Recover'd Paradise to all mankind,  
By one man's firm obedience fully tri'd  
Through all temptation, and the Tempter foil'd  
In all his wiles, defeated and repuls't,  
And Eden rais'd in the waste wilderness

5

Thou Spirit who ledst this glorious Eremite  
Into the desert, his victorious field  
Against the spiritual Foe, and brought'st him thence  
By proof the undoubted Son of God, inspire,  
As thou art wont, my prompted song else mute,  
And bear through highth or depth of nature's bounds  
With prosperous wing full summ'd to tell of deeds

10

Above heroic, though in secret done,  
And unrecorded left through many an age,  
Worthy t' have not remain'd so long unsung  
Now had the great Proclaimer with a voice  
More awful than the sound of trumpet, cri'd  
Repentance, and Heaven's kingdom nigh at hand  
To all baptiz'd to his great baptism flock'd  
With awe the regions round,\* and with them came  
From Nazareth the son of Joseph deem'd  
To the flood Jordan, came as then obscure,  
Unmarkt, unknown, but him the Baptist soon

15

20

24

25

Descri'd, divinely warn'd, and witness bore  
As to his worthier, and would have resign'd  
To him his heavenly office, nor was long  
His witness unconfirm'd on him baptiz'd  
Heaven open'd, and in likeness of a dove  
The Spirit descended, while the Father's voice  
From Heav'n pronounc'd him his beloved Son  
That heard the Adversary, who roving still  
About the world, at that assembly fam'd  
Would not be last, and with the voice divine  
Nigh thunder-struck, th' exalted man, to whom  
Such high attest was giv'n, a while survey'd  
With wonder, then with envy fraught and rage  
Fles to his place, nor rests, but in mid air  
To council summons all his mighty peers,  
Within thick clouds and dark tenfold involv'd,  
A gloomy consistory, and them amidst  
With looks agast and sad, he thus bespeak  
‘O ancient Powers of Air and this wide world,  
(For much more willingly I mention Air,  
This our old conquest, than remember Hell,  
Our hated habitation,) well ye know  
How many ages, as the years of men,  
This universe we have possest, and rul'd  
In manner at our will th' affairs of Earth,  
Since Adam and his facile consort Eve  
Lost Paradise deceiv'd by me, though since  
With dread attending when that fatal wound  
Shall be inflicted by the Seed of Eve  
Upon my head Long the decrees of Heav'n  
Delay, for longest time to him is short,  
And now too soon for us the circling hours  
This dreaded time have compast, wherein we  
Must bide the stroke of that long threatn'd wound,  
At least if so we can, and by the head  
Broken, be not intended all our power  
To be infring'd, our freedom and our being  
In this fair empire won of Earth and Air,

For this ill news I bring, the Woman's Seed  
 Destin'd to this, is late of Woman born 65  
 His birth to our just fear gave no small cause,  
 But his growth now to youth's full flowr, displaying  
 All virtue, grace and wisdom to achieve  
 Things highest, greatest, multiplies my fear  
 Before him a great prophet, to proclaim  
 His coming, is sent harbinger, who all 70  
 Invites, and in the consecrated stream  
 Pretends to wash off sin, and fit them so  
 Purified to receive him pure, or rather  
 To do him honour as their king, all come,  
 And he himself among them was baptiz'd, 75  
 Not thence to be more pure, but to receive  
 The testimony of Heaven, that who he is  
 Thenceforth the nations may not doubt I saw  
 The prophet do him reverence, on him rising  
 Out of the water, Heav'n above the clouds 80  
 Unfold her crystal doors, thence on his head  
 A perfect dove descend, whate'er it meant,  
 And out of Heav'n the sovran Voice I heard,  
 "This is my Son belov'd, in him am pleas'd" 85  
 His mother then is mortal, but his Sire,  
 He who obtains the monarchy of Heav'n,  
 And what will he not do to advance his Son?  
 His first-begot we know, and sore have felt,  
 When his fierce thunder drove us to the deep, 90  
 Who this is we must learn, for man he seems  
 In all his lineaments, though in his face  
 The glimpses of his Father's glory shine  
 Ye see our danger on the utmost edge  
 Of hazard, which admits no long debate, 95  
 But must with something sudden be oppos'd,  
 Not force, but well-couch't fraud, well woven snares,  
 Ere in the head of nations he appear  
 Their king, their leader, and supreme on Earth  
 I, when no other durst, sole undertook 100  
 The dismal expedition to find out

And ruin Adam, and the exploit perform'd  
 Successfully a calmer voyage now  
 Will waft me, and the way found prosperous once  
 Induces best to hope of like success'

105

He ended, and his words impression left  
 Of much amazement to th' infernal crew,  
 Distracted and surpris'd with deep dismay  
 At these sad tidings, but no time was then  
 For long indulgence to their fears or grief  
 Unanimous they all commit the care  
 And management of this main enterprise  
 To him their great Dictator, whose attempt  
 At first against mankind so well had thriv'd  
 In Adam's overthrow, and led their march  
 From Hell's deep-vaulted den to dwell in light,  
 Regents, and potentates, and Kings, yea gods  
 Of many a pleasant realm and province wide  
 So to the coast of Jordan he directs  
 His easy steps, girded with snaky wiles,  
 Where he might likeliest find this new declar'd,  
 This man of men, attested Son of God,  
 Temptation and all guile on him to try,  
 So to subvert whom he suspected rais'd  
 To end his reign on earth so long enjoy'd,  
 But contrary unweeting he fulfill'd  
 The purpos'd counsel pre-ordain'd and fixt  
 Of the Most High, who in full frequence bright  
 Of angels, thus to Gabriel smiling spake

115

'Gabriel, this day by proof thou shalt behold,  
 Thou and all angels conversant on earth  
 With man or men's affairs, how I begin  
 To verify that solemn message late,  
 On which I sent thee to the Virgin pure  
 In Galilee, that she should bear a son  
 Great in renown, and call'd the Son of God,  
 Then told'st her doubting how these things could be  
 To her a virgin, that on her should come  
 The Holy Ghost, and the power of the Highest

120

125

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135

O'ershadow her this man, born and now upgrown,  
To shew him worthy of his birth divine  
And high prediction, henceforth I expose  
To Satan, let him tempt and now assay  
His utmost subtlety, because he boasts  
And vaunts of his great cunning to the throng  
Of his apostasy he might have learnt  
Less overweening, since he fail'd in Job,  
Whose constant perseverance overcame  
Whate'er his cruel malice could invent  
He now shall know I can produce a man  
Of female seed, far abler to resist  
All his solicitations, and at length  
All his vast force, and drive him back to Hell,  
Winning by conquest what the first man lost  
By fallacy surpris'd But first I mean  
To exercise him in the wilderness,  
There, he shall first lay down the rudiments  
Of his great warfare, ere I send him forth  
To conquer Sin and Death, the two grand foes,  
By humiliation and strong sufferance  
His weakness shall o'ercome Satanic strength,  
And all the world, and mass of sinful flesh,  
That all the angels and ethereal powers,  
They now, and men hereafter may discern,  
From what consummate virtue I have chose  
This perfect man, by merit call'd my Son,  
To earn salvation for the sons of men'

So spake the eternal Father, and all Heaven  
Admiring stood a space, then into hymns  
Burst forth, and in celestial measures mov'd,  
Circling the throne and singing, while the hand  
Sung with the voice, and thus the argument  
‘Victory and triumph to the Son of God  
Now entring his great duel, not of arms,  
But to vanquish by wisdom hellish wiles  
The Father knows the Son; therefore secure  
Ventures his filial virtue, though untri'd,

Against whate'er may tempt, whate'er seduce,  
Allure, or terrify, or undermine  
Be frustrate all ye stratagems of Hell,  
And devilish machinations come to nought'

180

So they in Heav'n their odes and vigils tun'd  
Meanwhile the Son of God, who yet some days  
Lodg'd in Bethabara where John baptiz'd,  
Musing, and much revolving in his breast  
How best the mighty work he might begin  
Of Saviour to mankind, and which way first  
Publish his Godlike office now mature,  
One day forth walk'd alone, the Spirit leading  
And his deep thoughts, the better to converse  
With solitude, till far from track of men,  
Thought following thought, and step by step led on,  
He entred now the bordering desert wild,  
And, with dark shades and rocks environ'd round,  
His holy meditations thus pursu'd

195

'O what a multitude of thoughts at once  
Awak'nd in me swarm, while I consider  
What from within I feel myself, and hear  
What from without comes often to my ears,  
Ill sorting with my present state compar'd  
When I was yet a child, no childish play  
To me was pleasing, all my mind was set  
Serious to learn and know, and thence to do  
What might be public good, myself I thought  
Born to that end, born to promote all truth,  
All righteous things therefore above my years  
The law of God I read, and found it sweet,  
Made it my whole delight, and in it grew  
To such perfection, that ere yet my age  
Had measur'd twice six years, at our great feast  
I went into the Temple, there to hear  
The teachers of our law, and to propose  
What might improve my knowledge or their own,  
And was admir'd by all, yet this not all  
To which my spirit aspir'd, victorious deeds

200

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210

215

Flam'd in my heart, heroic acts, one while  
 To rescue Israel from the Roman yoke,  
 Then to subdue and quell, o'er all the earth,  
 Brute violence and proud tyrannic pow'r,  
 Till truth were freed, and equity restor'd  
 Yet held it more humane, more heavenly first  
 By winning words to conquer willing hearts,  
 And make persuasion do the work of fear,  
 At least to try, and teach the erring soul  
 Not wilfully misdoing, but unaware

220

Misled, the stubborn only to subdue

225

These growing thoughts my mother soon perceiving  
 By words at times cast forth, only rejoic'd,  
 And said to me apart, "High are thy thoughts,

O Son, but nourish them and let them soar

230

To what highth sacred virtue and true worth

Can raise them, though above example high,

By matchless deeds express thy matchless Sire

For know, thou art no son of mortal man,

Though men esteem thee low of parentage,

235

Thy father is the Eternal King, who rules

All Heaven and Earth, angels and sons of men,

A messenger from God foretold thy birth

Conceiv'd in me a virgin, he foretold

Thou shouldst be great and sit on David's throne,

240

And of thy kingdom there shall be no end

At thy nativity a glorious quire

Of angels in the fields of Bethlehem sung

To shepherds watching at their folds by night

And told them the Messiah now was born,

245

Where they might see him, and to thee they came,

Directed to the manger where thou lay'st,

For in the inn was left no better room

A star, not seen before, in Heaven appearing

Guided the wise men thither from the East,

250

To honour thee with incense, myrrh, and gold,

By whose bright course led on they found the place,

Affirming it thy star new grav'n in Heav'n,

By which they knew thee king of Israel born  
Just Simeon and prophetic Anna, warn'd  
By vision, found thee in the Temple, and spake  
Before the altar and the vested priest,  
Like things of thee to all that present stood " 255  
This having heard, straight I again revolv'd  
The law and prophets, searching what was writ  
Concerning the Messiah, to our scribes  
Known partly, and soon found of whom they spake  
I am, this chiefly, that my way must he  
Through many a hard assay even to the death,  
Ere I the promis'd kingdom can attain, 260  
Or work redemption for mankind, whose sin's  
Full weight must be transferr'd upon my head  
Yet, neither thus disheart'nd nor dismay'd,  
The time prefixt I waited, when behold  
The Baptist (of whose birth I oft had heard, 265  
Not knew by sight) now come, who was to come  
Before Messiah and his way prepare  
I as all others to his baptism came,  
Which I believ'd was from above, but he  
Straight knew me, and with loudest voice proclaim'd  
Me him (for it was shewn him so from Heaven) 275  
Me him whose harbinger he was, and first  
Refus'd on me his baptism to confer,  
As much his greater, and was hardly won  
But as I rose out of the laving stream, 280  
Heaven open'd her eternal doors, from whence  
The Spirit descended on me like a dove,  
And last the sum of all, my Father's voice,  
Audibly heard from Heav'n, pronounc'd me his,  
Me his beloved Son, in whom alone 285  
He was well pleas'd, by which I knew the time  
Now full, that I no more should live obscure,  
But openly begin, as best becomes  
The authority which I deriv'd from Heaven  
And now by some strong motion I am led  
Into this wilderness, to what intent 290

I learn not yet, perhaps I need not know,  
For what concerns my knowledge God reveals'

So spake our Morning-Star then in his rise,  
And looking round on every side beheld  
A pathless desert, dusk with horrid shades,  
The way he came not having mark'd, return  
Was difficult, by human steps untrod,  
And he still on was led, but with such thoughts  
Accompanied of things past and to come  
Lodg'd in his breast, as well might recommend  
Such solitude before choicest society

Full forty days he pass'd, whether on hill  
Sometimes, anon on shady vale, each night  
Under the covert of some ancient oak,  
Or cedar, to defend him from the dew,  
Or harbour'd in one cave, is not reveal'd,  
Nor tasted human food, nor hunger felt  
Till those days ended, hunger'd then at last  
Among wild beasts they at his sight grew mild,

Nor sleeping him nor waking harm'd, his walk  
The fiery serpent fled, and noxious worm,  
The lion and fierce tiger glar'd aloof  
But now an aged man in rural weeds,  
Following, as seem'd, the quest of some stray ewe,

Or wither'd sticks to gather, which might serve

Against a winter's day when winds blow keen

To warm him wet return'd from field at eve,

He saw approach, who first with curious eye

Perus'd him, then with words thus utt'red spake

315

320

‘Sir, what ill chance hath brought thee to this place

So far from path or road of men, who pass

In troop or caravan? for single none

Durst ever, who return'd, and dropp'd not here

His carcass, pin'd with hunger and with drought

I ask the rather, and the more admire,

For that to me thou seem'st the man, whom late

Our new baptizing prophet at the ford

Of Jordan honour'd so, and call'd thee Son

295

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325

Of God I saw and heard, for we sometimes 330  
 Who dwell this wild, constrain'd by want, come forth  
 To town or village nigh (nighest is far)  
 Where aught we hear, and curious are to hear  
 What happ'n's new, fame also finds us out'  
 To whom the Son of God 'Who brought me hither 335  
 Will bring me hence, no other guide I seek'

'By miracle he may,' repli'd the swain,  
 'What other way I see not, for we here  
 Live on tough roots and stubs, to thirst inur'd  
 More than the camel, and to drink go far, 340  
 Men to much misery and hardship born  
 But if thou be the Son of God, command  
 That out of these hard stones be made thee bread,  
 So shalt thou save thyself, and us relieve  
 With food, whereof we wretched seldom taste' 345

He ended, and the Son of God repli'd  
 'Think'st thou such force in bread? Is it not written,  
 (For I discern thee other than thou seem'st,)  
 Man lives not by bread only, but each word  
 Proceeding from the mouth of God, who fed 350  
 Our fathers here with manna, in the mount  
 Moses was forty days, nor eat nor drank,  
 And forty days Elijah without food,  
 Wandred this barren waste, the same I now  
 Why dost thou then suggest to me distrust, 355  
 Knowing who I am, as I know who thou art?'

Whom thus answer'd th' Arch-Fiend, now undisguis'd  
 'Tis true, I am that Spirit unfortunate,  
 Who leagu'd with millions more in rash revolt  
 Kept not my happy station, but was driv'n 360  
 With them from bliss to the bottomless deep,  
 Yet to that hideous place not so confin'd  
 By rigour unconniving, but that oft  
 Leaving my dolorous prison I enjoy  
 Large liberty to round this globe of Earth, 365  
 Or range in th' air, nor from the Heav'n of Heav'n's  
 Hath he excluded my resort sometimes

I came among the sons of God, when he  
Gave up into my hands Uzzean Job  
To prove him, and illustrate his high worth , 370  
And when to all his angels he propos'd  
To draw the proud king Ahab into fraud  
That he might fall in Ramoth, they demurring,  
I undertook that office, and the tongues  
Of all his flattering prophets glibb'd with lies  
To his destruction, as I had in charge, 375  
For what he bids I do though I have lost  
Much lustre of my native brightness, lost  
To be belov'd of God, I have not lost  
To love, at least contemplate and admire  
What I see excellent in good, or fair, 380  
Or virtuous, I should so have lost all sense  
What can be then less in me than desire  
To see thee, and approach thee, whom I know  
Declar'd the Son of God, to hear attent  
Thy wisdom, and behold thy Godlike deeds ? 385  
Men generally think me much a foe  
To all mankind why should I ? they to me  
Never did wrong or violence , by them  
I lost not what I lost, rather by them  
I gain'd what I have gain'd, and with them dwell 390  
Co-partner in these regions of the world,  
If not disposer , lend them oft my aid,  
Oft my advice by presages and signs,  
And answers, oracles, portents and dreams, 395  
Whereby they may direct their future life  
Envy they say excites me, thus to gain  
Companions of my misery and woe  
At first it may be , but long since with woe  
Nearer acquainted, now I feel by proof, 400  
That fellowship in pain divides not smart,  
Nor lightens aught each man's peculiar load.  
Small consolation then, were Man adjoin'd  
This wounds me most (what can it less ?) that Man,  
Man fall'n shall be restor'd, I never more ' 405

To whom our Saviour sternly thus repli'd  
 'Deservedly thou griev'st, compos'd of lies  
 From the beginning, and in lies wilt end,  
 Who boast'st release from Hell, and leave to come  
 Into the Heav'n of Heavens thou com'st indeed      410  
 As a poor miserable captive thrall  
 Comes to the place where he before had sat  
 Among the prime in splendour, now depos'd,  
 Ejected, empti'd, gaz'd, unpitied, shunn'd,  
 A spectacle of ruin or of scorn      415  
 To all the host of Heaven the happy place  
 Imparts to thee no happiness, no joy,  
 Rather inflames thy torment, representing  
 Lost bliss, to thee no more communicable,  
 So never more in Hell than when in Heaven      420  
 But thou art serviceable to Heaven's King  
 Wilt thou impute to obedience what thy fear  
 Extorts, or pleasure to do ill excites?  
 What but thy malice moved thee to misdeem  
 Of righteous Job, then cruelly to afflict him      425  
 With all inflictions? but his patience won  
 The other service was thy chosen task,  
 To be a liar in four hundred mouths,  
 For lying is thy sustenance, thy food  
 Yet thou pretend'st to truth, all oracles      430  
 By thee are giv'n, and what confess more true  
 Among the nations? that hath been thy craft,  
 By mixing somewhat true to vent more lies  
 But what have been thy answers? what but dark,  
 Ambiguous, and with double sense deluding,      435  
 Which they who ask'd have seldom understood,  
 And not well understood as good not known  
 Who ever by consulting at thy shrine  
 Return'd the wiser, or the more instruct,  
 To fly or follow what concern'd him most,      440  
 And run not sooner to his fatal snare?  
 For God hath justly giv'n the nations up  
 To thy delusions, justly, since they fell

- Idolatrous but when his purpose is  
Among them to declare his Providence 445  
To thee not known, whence hast thou then thy truth,  
But from him or his angels president  
In every province, who themselves disdaining  
T' approach thy temples, give thee in command  
What to the smallest tittle thou shalt say  
To thy adorers? Thou with trembling fear, 450  
Or like a fawning parasite obey'st,  
Then to thyself ascrib'st the truth foretold  
But this thy glory shall be soon retrench'd,  
No more shalt thou by oracling abuse  
The Gentiles, henceforth oracles are ceast, 455  
And thou no more with pomp and sacrifice  
Shalt be inquir'd at Delphos or elsewhere,  
At least in vain, for they shall find thee mute  
God hath now sent his living Oracle  
Into the world, to teach his final will, 460  
And sends his Spirit of truth henceforth to dwell  
In pious hearts, an inward oracle  
To all truth requisite for men to know'
- So spake our Saviour, but the subtle Fiend,  
Though inly stung with anger and disdain, 465  
Dissembl'd, and this answer smooth return'd  
'Sharply thou hast insisted on rebuke,  
And urg'd me hard with doings, which not will  
But misely hath wrested from me Where  
Easily canst thou find one miserable, 470  
And not enforc'd oftentimes to part from truth,  
If it may stand him more in stead to lie,  
Say and unsay, feign, flatter, or abjure?  
But thou art plac't above me, thou art Lord,  
From thee I can and must submiss endure 475  
Check or reproof, and glad to 'scape so quit  
Hard are the ways of truth, and rough to walk,  
Smooth on the tongue discourt, pleasing to th' ear,  
And tunable as silvan pipe or song,  
What wonder then if I delight to hear 480

Her dictates from thy mouth? Most men admire  
Virtue, who follow not her lore permit me  
To hear thee when I come, (since no man comes,) 485  
And talk at least, though I despair to attain  
Thy Father, who is holy, wise, and pure,  
Suffers the hypocrite or atheous priest  
To tread his sacred courts, and minister  
About his altar, handling holy things,  
Praying or vowed, and vouchsaf'd his voice  
To Balaam reprobate, a prophet yet 490  
Inspir'd disdain not such access to me'

To whom our Saviour with unalter'd brow  
'Thy coming hither, though I know thy scope,  
I bid not or forbid, do as thou find'st  
Permission from above, thou canst not more' 495

He added not, and Satan bowing low  
His gray dissimulation, disappear'd  
Into thin air diffus'd for now began  
Night with her sullen wings to double-shade  
The desert, fowls in their clay nests were crouch't, 500  
And now wild beasts came forth the woods to roam

## BOOK II

MEANWHILE the new-baptiz'd, who yet remain'd  
At Jordan with the Baptist, and had seen  
Him whom they heard so late expressly call'd  
Jesus Messiah Son of God declar'd,  
And on that high authority had believ'd,  
And with him talkt, and with him lodg'd, I mean,  
Andrew and Simon, famous after known,  
With others though in Holy Writ not nam'd,  
Now missing him their joy so lately found,  
So lately found, and so abruptly gone,  
Began to doubt, and doubted many days,  
And, as the days increas'd, increas'd their doubt  
Sometimes they thought he might be only shewn,  
And for a time caught up to God, as once  
Moses was in the mount, and missing long ,  
And the great Thisbite, who on fiery wheels  
Rode up to Heaven, yet once again to come  
Therefore as those young prophets then with care  
Sought lost Elijah, so in each place these  
Nigh to Bethabara, in Jericho  
The city of palms, Aenon, and Salem old,  
Machærus, and each town or city wall'd  
On this side the broad lake Genezaret,  
Or in Peræa , but return'd in vain  
Then on the bank of Jordan, by a creek  
Where winds with reeds and osiers whisp'ring play,  
Plain fishermen, no greater men them call,  
Close in a cottage low together got,

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Their unexpected loss and plaints out breath'd  
 ' Alas, from what high hope to what relapse  
 Unlook'd for are we fall'n ! our eyes beheld  
 Messiah certainly now come, so long  
 Expected of our fathers, we have heard  
 His words, his wisdom full of grace and truth,  
 Now, now, for sure, deliverance is at hand,  
 The kingdom shall to Israel be restor'd,  
 Thus we rejoic'd, but soon our joy is turn'd  
 Into perplexity and new amaze  
 For whither is he gone, what accident  
 Hath rapt him from us ? will he now retire  
 After appearance, and again prolong  
 Our expectation ? God of Israel,  
 Send thy Messiah forth, the time is come,  
 Behold the kings of the earth how they oppress  
 Thy chosen, to what highth their pow'r unjust  
 They have exalted, and behind them cast  
 All fear of thee, arise and vindicate  
 Thy glory, free thy people from their yoke  
 But let us wait, thus far he hath perfoim'd,  
 Sent his Anointed, and to us reveal'd him,  
 By his great Prophet pointed at and shown  
 In public, and with him we have convers'd,  
 Let us be glad of this, and all our fears  
 Lay on his Providence, he will not fail  
 Nor will withdraw him now, nor will recall,  
 Mock us with his blest sight, then snatch him hence,  
 Soon we shall see our hope, our joy, return '

Thus they out of their plants new hope resume  
 To find whom at the first they found unsought  
 But to his mother Mary, when she saw  
 Others return'd from baptism, not her son,  
 Nor left at Jordan, tidings of him none,  
 Within her breast though calm, her breast though pure,  
 Motherly cares and fears got head, and rais'd  
 Some troubl'd thoughts, which she in sighs thus clad  
 ' O what avails me now that honour high

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To have conceiv'd of God, or that salute,  
 "Hail highly favour'd, among women blest!"  
 While I to sorrows am no less advanc't  
 And fears as eminent, above the lot  
 Of other women, by the birth I bore,  
 In such a season born when scarce a shed  
 Could be obtain'd to shelter him or me  
 From the bleak air, a stable was our warmth,  
 A manger his, yet soon enforc't to fly  
 Thence into Egypt, till the murd'rous king  
 Were dead, who sought his life, and missing fill'd  
 With infant blood the streets of Bethlehem,  
 From Egypt home return'd, in Nazareth  
 Hath been our dwelling many years, his life  
 Private, unactive, calm, contemplative,  
 Little suspicious to any king, but now  
 Full grown to man, acknowledg'd, as I hear,  
 By John the Baptist, and in public shown,  
 Son own'd from Heaven by his Father's voice,  
 I look't for some great change, to honour? no,  
 But trouble, as old Simeon plain foretold,  
 That to the fall and rising he should be  
 Of many in Israel, and to a sign  
 Spoken against, that through my very soul  
 A sword shall pierce, this is my favour'd lot,  
 My exaltation to afflictions high,  
 Afflicted I may be, it seems, and blest,  
 I will not argue that, nor will repine  
 But where delays he now? some great intent  
 Conceals him when twelve years he scarce had seen,  
 I lost him, but so found, as well I saw  
 He could not lose himself, but went about  
 His Father's business, what he meant I mus'd,  
 Since understand<sup>ed</sup>, much more his absence now  
 Thus long to some great purpose he obscures  
 But I to wait with patience am inur'd,  
 My heart hath been a store-house long of things  
 And savings laid up, portending strange events'

Thus Mary pondering oft, and oft to mind  
Recalling what remarkably had pass'd  
Since first her salutation heard, with thoughts  
Meekly compos'd awaited the fulfilling  
The while her Son tracing the desert wild,  
Sole but with holiest meditations fed,  
Into himself descended, and at once  
All his great work to come before him set,  
How to begin, how to accomplish best  
His end of being on Earth, and mission high  
For Satan with sly preface to return  
Had left him vacant, and with speed was gone  
Up to the middle region of thick air,  
Where all his potentates in council sate,  
There without sign of boast, or sign of joy,  
Solicitous and blank he thus began

'Princes, Heaven's ancient Sons, ethereal Thrones,  
Demonian Spirits now, from the element  
Each of his reign allotted, rightlier call'd  
Powers of Fire, Air, Water, and Earth beneath,  
So may we hold our place and these mild seats  
Without new trouble, such an enemy  
Is ris'n to invade us, who no less  
Threat'ns than our expulsion down to Hell,  
I, as I undertook, and with the vote  
Consenting in full frequencie was empower'd,  
Have found him, view'd him, tasted him, but find  
Far other labour to be undergone  
Than when I dealt with Adam, first of men,  
Though Adam by his wife's allurement fell,  
However to this Man inferior far,  
(If he be Man by mother's side at least,) 135  
With more than human gifts from Heaven adorn'd,,  
Perfections absolute, graces divine,  
And amplitude of mind to greatest deeds  
Therefore I am return'd, lest confidence  
Of my success with Eve in Paradise  
Deceive ye to persuasion over-sure  
Of like succeeding here, I summon all

Rather to be in readiness, with hand  
Or counsel to assist, lest I who erst  
Thought none my equal, now be over-match'd'

So spake the old Serpent doubting, and from all  
With clamour was assur'd their utmost aid  
At his command, when from amidst them rose  
Belial, the dissolutest Spirit that fell,  
The sensuallest, and after Asmodai  
The fleshliest Incubus, and thus advis'd

'Set women in his eye and in his walk,  
Among daughters of men the fairest found  
Many are in each region passing fair  
As the noon sky, more like to goddesses  
Than mortal creatures, graceful and discreet,  
Expert in amorous arts, enchanting tongues  
Persuasive, virgin majesty with mild  
And sweet allay'd, yet terrible to approach,  
Skill'd to retire, and in retiring draw  
Hearts after them tangl'd in amorous nets  
Such object hath the power to soft'n and tame  
Severest temper, smooth the rugged'st brow,  
Enerve, and with voluptuous hope dissolve,  
Draw out with credulous desire, and lead  
At will the manliest, resolutest breast,  
As the magnetic hardest iron draws  
Women, when nothing else, beguil'd the heart  
Of wisest Solomon, and made him build,  
And made him bow to the gods of his wives'

To whom quick answer Satan thus return'd  
'Belial, in much uneven scale thou weigh'st  
All others by thyself, because of old \*  
Thou thyself doat'st on womankind, admiring  
Their shape, their colour, and attractive grace,  
None ~~are~~, thou think'st, but taken with such toys  
Before\* the Flood thou with thy lusty crew,  
False titl'd sons of God, roaming the Earth  
Cast wanton eyes on the daughters of men,  
And coupl'd with them, and begot a race

Have we not seen, or by relation heard,  
 In courts and regal chambers how thou lurk'st,  
 In wood or grove by mossy fountain side,  
 In valley or green meadow to way-lay      185  
 Some beauty rare, Calisto, Clymene,  
 Daphne, or Semele, Antiopa,  
 Or Amymone, Syrinx, many more  
 Too long, then lay'st thy scapes on names ador'd,  
 Apollo, Neptune, Jupiter, or Pan,      190  
 Satyr, or Faun, or Silvan? But these haunts  
 Delight not all, among the sons of men,  
 How many have with a smile made small account  
 Of Beauty and her lures, easily scorn'd  
 All her assaults, on worthier things intent!      195  
 Remember that Pellean conqueror,  
 A youth, how all the beauties of the East  
 He slightly view'd, and slightly overpass'd,  
 How he surnam'd of Africa dismiss'd  
 In his prime youth the fair Iberian maid      200  
 For Solomon, he liv'd at ease, and full  
 Of honour, wealth, high fare, aim'd not beyond  
 Higher design than to enjoy his state,  
 Thence to the bait of women lay expos'd  
 But he whom we attempt is wiser far      205  
 Than Solomon, of more exalted mind,  
 Made and set wholly on the accomplishment  
 Of greatest things What woman will you find,  
 Though of this age the wonder and the fame,  
 On whom his leisure will vouchsafe an eye      210  
 Of fond desire? Or should she confident,  
 As sitting queen ador'd on Beauty's throne,  
 Descend with all her winning charms begirt  
 To enamour, as the zone of Venus once  
 Wrought that effect on Jove, so fables tell,      215  
 How would one look from his majestic brow  
 Seated as on the top of Virtue's hill,  
 Discount'nance her despis'd, and put to rout  
 All her array, her female pride deject,

Or turn to reverent awe<sup>1</sup> for Beauty stands  
 In the admiration only of weak minds  
 Led captive, cease to admire, and all her plumes  
 Fall flat, and shrink into a trivial toy,  
 At every sudden slighting quite abasht  
 Therefore with manlier objects we must try      220  
 His constancy, with such as have more shew  
 Of worth, of honour, glory, and popular praise,  
 Rocks whereon greatest men have oftest wreck'd,  
 Or that which only seems to satisfy  
 Lawful desires of Nature, not beyond,      225  
 And now I know he hungers where no food  
 Is to be found, in the wide wilderness,  
 The rest commit to me, I shall let pass  
 No advantage, and his strength as oft assay<sup>2</sup>

He ceas'd, and heard their grant in loud acclaim,      235  
 Then forthwith to him takes a chosen band  
 Of spirits likest to himself in guile  
 To be at hand, and at his beck appear,  
 If cause were to unfold some active scene  
 Of various persons each to know his part,      240  
 Then to the desert takes with these his flight,  
 Where still from shade to shade the Son of God  
 After forty days fasting had remain'd,  
 Now hung'ring first, and to himself thus said

'Where will this end? four times ten days I have pass'd  
 Wandring this woody maze, and human food      245  
 Nor tasted, nor had appetite, that fast  
 To virtue I impute not, or count part      a  
 Of what I suffer here, if Nature need not,  
 Or God support Nature without repast  
 Though needing, what praise is it to endure?<sup>3</sup>  
 But now I feel I hunger, which declares  
 Nature hath need of what she asks, yet God  
 Can satisfy that need some other way,  
 Though hunger still remain so it remain  
 Without this body's wasting, I content me,  
 And from the sting of famine fear no harm,

Nor mind it, fed with better thoughts that feed  
Me hungring more to do my Father's will'

It was the hour of night, when thus the Son  
Commun'd in silent walk, then laid him down  
Under the hospitable covert nigh

Of trees thick interwoven, there he slept,  
And dream'd, as appetite is wont to dream,  
Of meats and drinks, Nature's refreshment sweet  
Him thought, he by the brook of Cherith stood,  
And saw the ravens with their horny beaks

Food to Elijah bringing even and morn,  
Though ravenous, taught to abstain from what they brought  
He saw the prophet also how he fled

Into the desert, and how there he slept  
Under a juniper, then how awak't

He found his supper on the coals prepar'd,  
And by the angel was bid rise and eat,  
And eat the second time after repose,

The strength whereof suffic'd him forty days  
Sometimes that with Elijah he partook,

Or as a guest with Daniel at his pulse  
Thus wore out night, and now the herald lark

Left his ground-nest, high tow'ring to descry  
The Morn's approach, and greet her with his song ,

As lightly from his grassy couch up rose  
Our Saviour, and found all was but, a dream ,

Fasting he went to sleep, and fasting wak'd  
Up to a hill anon his steps he rear'd,

From whose high top to ken the prospect round,  
If cottage were in view, sheep-cote, or herd ,

But cottage, herd, or sheep-cote none he saw, wl  
Only in a bottom saw a pleasant grove,

With chant of tuneful birds resounding loud ,  
Thither he bent his way, determin'd there

To rest at noon, and entr'd soon the shade  
High-rooft, and walks beneath, and alleys brown

That open'd in the midst a woody scene ,  
Nature's own work it seem'd (Nature taught Art)

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And to a superstitious eye the haunt  
 Of wood-gods and wood-nymphs, he view'd it round,  
 When suddenly a man before him stood,  
 Not rustic as before, but seemlier clad,  
 As one in city, or court, or palace bred,  
 And with fair speech these words to him address'd

‘With granted leave officious I return,  
 But much more wonder that the Son of God  
 In this wild solitude so long should bide  
 Of all things destitute, and well I know,  
 Not without hunger Others of some note,  
 As story tells, have trod this wilderness,  
 The fugitive bond-woman with her son,  
 Out-cast Nebaioth, yet found here relief  
 By a providing angel, all the race     300  
 Of Israel here had famish'd, had not God ,  
 Rain'd from Heaven manna, and that prophet bold,  
 Native of Thebez, wand'ring here was fed  
 Twice by a voice inviting him to eat  
 Of thee these forty days none hath regard,     305  
 Forty and more deserted here indeed’

To whom thus Jesus ‘What conclud'st thou hence?  
 They all had need, I as thou seest have none’

‘How hast thou hunger then?’ Satan repli'd  
 ‘Tell me, if food were now before thee set,     320  
 Would'st thou not eat?’ ‘Thereafter as I like  
 The giver,’ answer'd Jesus ‘Why should that  
 Cause thy refusal?’ said the subtle Fiend  
 ‘Hast thou not right to all created things?  
 Owe not all creatures by just right to thee  
 Duty and service, nor to stay till bid,  
 But tender all their power? Nor mention I  
 Meats by the law unclean, or offer'd first  
 To idols, those young Daniel could refuse,  
 Nor proffer'd by an enemy, though who     325  
 Would scruple that, with want opprest? behold  
 Nature ashamed, or better to express,  
 Troubl'd that thou should'st hunger, hath purvey'd

From all the elements her choicest store,  
To treat thee as beseems, and as her Lord  
With honour only deign to sit and eat'

335

He spake no dream, for as his words had end,  
Our Saviour lifting up his eyes beheld  
In ample space under the broadest shade

A table richly spread, in regal mode, 340  
With dishes pil'd, and meats of noblest sort

And savour, beasts of chase, or fowl of game,  
In pastry built, or from the spit, or boil'd,  
Gris-amber-steam'd, all fish, from sea or shore,

Freshet, or purling brook, of shell or fin, 345  
And exquisitest name, for which was drain'd  
Pontus, and Lucrine bay, and Afric coast

Alas, how simple, to these cates compai'd,  
Was that crude apple that diverted Eve!  
And at a stately side-board by the wine

350

That fragrant smell diffus'd, in order stood  
Tall stripling youths rich clad, of fairer hue  
Than Ganymed or Hylas, distant more

Under the trees now tripp'd, now solemn stood  
Nymphs of Diana's train, and Naiades 355  
With fruits and flowers from Amalthea's horn,

And ladies of th' Hesperides, that seem'd  
Fairer than feign'd of old, or fabled since  
Of fairy damsels met in forest wide

By knights of Logres, or of Lyones, 360  
Lancelot, or Pelleas, or Pellenore

And all the while harmonious airs were heard  
Of chiming strings or charming pipes, and winds  
Of gentlest gale Arabian odours fann'd

From their soft wings, and Flora's earliest smells  
Such was the splendour, and the Tempter now 365  
His invitation earnestly renewed

'What doubts the Son of God to sit and eat?  
These are not fruits forbidd'n, no interdict  
Defends the touching of these viands pure,

365

Their taste no knowledge works, at least of evil,  
370

But life preserves, destroys life's enemy, Hunger, with sweet restorative delight All these are spirits of air, and woods, and springs, Thy gentle ministers, who come to pay Thee homage, and acknowledge thee their Lord What doubt'st thou, Son of God? Sit down and eat'	375
To whom thus Jesus temperately repli'd 'Said'st thou not that to all things I had right? And who withholds my pow'r that right to use? Shall I receive by gift what of my own, When and where likes me best, I can command? I can at will, doubt not, as soon as thou, Command a table in this wilderness, And call swift flights of angels ministrant Array'd in glory on my cup to attend Why should'st thou then obtrude this diligence, In vain, where no acceptance it can find? And with my hunger what hast thou to do? Thy pompous delicacies I contemn, And count thy specious gifts no gifts, but guiles'	380
To whom thus answer'd Satan malcontent 'That I have also pow'r to give thou seest, If of that pow'r I bring thee voluntary What I might have bestow'd on whom I pleas'd, And rather opportunely in this place Chose to impart to thy apparent need, Why should'st thou not accept it? but I see What I can do or offer is suspect Of these things others quickly will dispose Whose pains have earn'd the far-fet spoil' With that	385
Both table and provision vanish'd quite, With sound of harpies' wings and talons heard Only the importune Tempter still remain'd, And with these words his temptation pursu'd	395
'By hunger, that each other creature tames, Thou art not to be harm'd, therefore not mov'd; Thy temperance invincible besides, For no allurement yields to appetite,	400

And all thy heart is set on high designs,  
High actions, but wherewith to be achiev'd ?  
Great acts require great means of enterprise ,  
Thou art unknown, unfriended, low of birth,  
A carpenter thy father known, thyself  
Bred up in poverty and straits at home ,  
Lost in a desert here and hunger-bit  
Which way, or from what hope, dost thou aspire  
To greatness ? whence authority deriv'st ?  
What followers, what retinue canst thou gain,  
Or at thy heels the dizzy multitude,  
Longer than thou canst feed them on thy cost ?  
Money brings honour, friends, conquest, and realms ,  
What rais'd Antipater the Edomite,  
And his son Herod plac'd on Judah's throne,  
(Thy throne) but gold that got him puissant friends ?  
Therefore, if at great things thou would'st arrive,  
Get riches first, get wealth, and treasure heap,  
Not difficult, if thou hearken to me  
Riches are mine, fortune is in my hand ,  
They whom I favour thrive in wealth amain,  
While Virtue, Valour, Wisdom, sit in want '  
 To whom thus Jesus patiently replied  
 ' Yet wealth, without these three, is impotent  
 To gain dominion, or to keep it gain'd  
 Witness those antient empires of the Earth,  
 In highth of all their flowing wealth dissolv'd  
 But men endu'd with these have oft attain'd  
 In lowest poverty to highest deeds ,  
Gideon, and Jephtha, and the shepherd lad,  
 Whose offspring on the throne of Judah sat  
 So many ages, and shall yet regain  
 That seat, and reign in Israel without end  
 Among the heathen, (for throughout the world  
 To me is not unknown what hath been done  
 Worthy of memorial,) canst thou not remember  
Quintus, Fabricus, Curius, Regulus ?  
 For I esteem those names of men so poor

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Who could do mighty things, and could contemn  
Riches though offer'd from the hand of kings  
And what in me seems wanting, but that I                          450  
May also in this poverty as soon  
Accomplish what they did, perhaps and more?  
Extol not riches then, the toil of fools,  
The wise man's cumbrance, if not snare, more apt  
To slacken Virtue, and abate her edge,                          455  
Than prompt her to do aught may merit praise  
What if with like aversion I reject  
Riches and realms? yet not for that a crown,  
Golden in show, is but a wreath of thorns,  
Brings dangers, troubles, cares, and sleepless nights,                  460  
To him who wears the regal diadem,  
When on his shoulders each man's burden lies,  
For therein stands the office of a king,  
His honour, virtue, merit, and chief praise,  
That for the public all this weight he bears                          465  
Yet he, who reigns within himself, and rules  
Passions, desires, and fears, is more a king,  
Which every wise and virtuous man attains,  
And who attains not, ill aspires to rule  
Cities of men, or headstrong multitudes,                          470  
Subject himself to anarchy within,  
Or lawless passions in him which he serves  
But to guide nations in the way of truth  
By saving doctrine, and from error lead  
To know, and knowing worship God aright,                          475  
Is yet more kingly, thus attracts the soul,  
Governs the inner man, the nobler part,  
That other o'er the body only reigns,  
And oft by force, which to a generous mind  
So reigning, can be no sincere delight                          480  
Besides, to give a kingdom hath been thought  
Greater and nobler done, and to lay down  
Far more magnanimous, than to assume  
Riches are needless then, both for themselves,  
And for thy reason why they should be sought,                          485  
To gain a sceptre, oftest better miss't'

## BOOK III

So spake the Son of God, and Satan stood  
A while as mute, confounded what to say,  
What to reply, confuted, and convinc't  
Of his weak arguing, and fallacious drift,  
At length, collecting all his serpent wiles,  
With soothing words renew'd, him thus accosts

5

'I see thou know'st what is of use to know,  
What best to say canst say, to do canst do  
Thy actions to thy words accord, thy words  
To thy large heart give utterance due, thy heart  
Contains of good, wise, just, the perfect shape  
Should kings and nations from thy mouth consult,  
Thy counsel would be as the oracle

10

Urim and Thummim, those oraculous gems  
On Aaron's breast, or tongue of seers old,  
Infallible or wert thou sought to deeds  
That might require th' array of war, thy skill  
Of conduct would be such, that all the world  
Could not sustain thy prowess, or subsist  
In battle, though against thy few in arms  
These godlike virtues wherefore dost thou hide?  
Affecting private life, or more obscure  
In savage wilderness? Wherefore deprive  
All Earth her wonder at thy acts, thyself  
The fame and glory, glory the reward  
That sole excites to high attempts the flame  
Of most erected spirits, most temper'd pure  
Ethereal, who all pleasures else despise,

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All treasures and all gain esteem as dross,  
 And dignities and powers all but the highest?  
 Thy years are ripe, and over-ripe, the son  
 Of Macedonian Philip had ere these  
 Won Asia, and the throne of Cyrus held  
 At his dispose, young Scipio had brought down  
 The Carthaginian pride, young Pompey quell'd  
 The Pontic king and in triumph had rode  
 Yet years, and to ripe years judgment mature,  
 Quench not the thirst of glory, but augment  
 Great Julius, whom now all the world admires,  
 The more he grew in years, the more inflam'd  
 With glory, wept that he had liv'd so long  
 Inglorious but thou yet art not too late'

To whom our Saviour calmly thus repli'd  
 'Thou neither dost persuade me to seek wealth  
 For empire's sake, nor empire to affect  
 For glory's sake, by all thy argument  
 For what is glory but the blaze of fame,  
 The people's praise, if always praise unmixt?  
 And what the people but a herd confus'd,  
 A miscellaneous rabble, who extol

Things vulgar, and, well weigh'd, scarce worth the praise?  
 They praise and they admire they know not what,  
 And know not whom, but as one leads the other,  
 And what delight to be by such extoll'd,  
 To live upon their tongues and be their talk,  
 Of whom to be disprais'd were no small praise?  
 His lot who dares be singularly good  
 Th' intelligent among them and the wise  
 Are few, and glory scarce of few is rais'd  
 This is true glory and renown, when God  
 Looking on the Earth, with approbation marks  
 The just man, and divulges him through Heaven  
 To all his angels, who with true applause  
 Recount his praises thus he did to Job,  
 When to extend his fame through Heaven and Earth,  
 As thou to thy reproach mayst well remember,

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He ask'd thee, "Hast thou seen my servant Job?"  
 Famous he was in Heaven, on Earth less known,  
 Where glory is false glory, attributed  
 To things not glorious, men not worthy of fame  
 They err who count it glorious to subdue  
 By conquest far and wide, to overrun  
 Large countries, and in field great battles win,  
 Great cities by assault what do these worthies,  
 But rob and spoil, burn, slaughter, and enslave  
 Peaceable nations, neighbouring, or remote,  
 Made captive, yet deserving freedom more  
 Than those their conquerors, who leave behind  
 Nothing but ruin wheresoe'er they rove,  
 And all the flourishing works of peace destroy,  
 Then swell with pride, and must be titled Gods,  
 Great Benefactors of mankind, Deliverers,  
 Worshipt with temple, priest, and sacrifice?  
 One is the son of Jove, of Mars the other,  
 Till conqueror Death discover them scarce men,  
 Rolling in brutish vices, and deform'd,  
 Violent or shameful death then due reward  
 But if there be in glory aught of good,  
 It may by means far different be attain'd,  
 Without ambition, war, or violence,  
 By deeds of peace, by wisdom eminent,  
 By patience, temperance I mention still  
 Him whom thy wrongs with saintly patience borne,  
 Made famous in a land and times obscure,  
 Who names not now with honour patient Job?  
 Poor Socrates (who next more memorable?)  
 By what he taught and suffer'd for so doing,  
 For truth's sake suffering death unjust, lives now  
 Equal in fame to proudest conquerors  
 Yet if for fame and glory aught be done,  
 Aught suffer'd, if young African for fame  
 His wasted country freed from Punic rage,  
 The deed becomes unprais'd, the man at least,  
 And loses, though but verbal, his reward

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Shall I seek glory then, as vain men seek  
Oft not deserv'd? I seek not mine, but his  
Who sent me, and thereby witness whence I am'

105

To whom the Tempter murmuring thus repli'd  
'Think not so slight of glory, therein least  
Resembling thy great Father, he seeks glory,  
And for his glory all things made, all things  
Orders and governs, nor content in Heaven  
By all his angels glorifi'd, requires  
Glory from men, from all men good or bad,  
Wise or unwise, no difference, no exemption,

110

Above all sacrifice, or hallow'd gift  
Glory he requires, and glory he receives  
Promiscuous from all nations, Jew or Greek,  
Or barbarous, nor exception hath declar'd,  
From us his foes pronounc't glory he exacts'

115

To whom our Saviour fervently repli'd  
'And reason, since his word all things produc'd,  
Though chiefly not for glory as prime end,  
But to show forth his goodness, and impart  
His good communicable to every soul  
Freely, of whom what could he less expect  
Than glory and benediction, that is thanks,  
The slightest, easiest, readiest recompense  
From them who could return him nothing else,  
And, not returning that would likeliest render  
Contempt instead, dishonour, obloquy?

125

Hard recompense, unsuitable return  
For so much good so much beneficence  
But why should Man seek glory, who of his own  
Hath nothing, and to whom nothing belongs  
But condemnation, ignominy, and shame?  
Who for so many benefits receiv'd  
Turn'd recreant to God, ingrate and false,  
And so of all true good himself despoil'd,  
Yet, sacrilegious, to himself would take  
That which to God alone of right belongs  
Yet so much bounty is in God, such grace,

130

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140

That who advance his glory, not their own,  
Them he himself to glory will advance'

145

So spake the Son of God, and here again  
Satan had not to answer, but stood struck  
With guilt of his own sin, for he himself  
Insatiable of glory had lost all

Yet of another plea bethought him soon

'Of glory as thou wilt,' said he, 'so deem,  
Worth or not worth the seeking, let it pass

150

But to a kingdom thou art born, ordain'd  
To sit upon thy father David's throne,

By mother's side thy father, though thy right  
Be now in powerful hands, that will not part

155

Easily from possession won with arms

Judea now and all the Promis'd Land,

Reduc't a province under Roman yoke,

Obeys Tiberius, nor is always rul'd

With temperate sway, oft have they violated

160

The Temple, oft the Law with foul affronts,  
Abominations rather, as did once

Antiochus and think'st thou to regain

Thy right by sitting still or thus retiring?

So did not Maccabeus he indeed

165

Retir'd into the desert, but with arms

And o'er a mighty king so oft prevail'd,

That by strong hand his family obtain'd,

Tho' priests, the crown, and David's throne usurp'd,

With Modm and her suburbs once content

170

If kingdom move thee not, let move thee zeal

And duty, zeal and duty are not slow,

But on occasion's forelock watchful wait

They themselves rather are occasion best,

Zeal of thy father's house, duty to free

175

Thy country from her heathen servitude

So shalt thou best fulfil, best verify

The prophets old, who sung thy endless reign

The happier reign the sooner it begins

Reign then, what canst thou better do the while?' 180

To whom our Saviour answer thus return'd  
 'All things are best fulfill'd in their due time,  
 And time there is for all things, Truth hath said  
 If of my reign prophetic writ hath told  
 That it shall never end, so when begin      185  
 The Father in his purpose hath decreed,  
 He in whose hand all times and seasons roll  
 What if he hath decreed that I shall first  
 Be tri'd in humble state, and things adverse,  
 By tribulations, injuries, insults,      190  
 Contempts, and scorns, and snares, and violence,  
 Suffering, abstaining, quietly expecting  
 Without distrust or doubt, that he may know  
 What I can suffer, how obey? Who best  
 Can suffer, best can do, best reign, who first      195  
 Well hath obey'd, just trial ere I merit  
 My exaltation without change or end  
 But what concerns it thee, when I begin  
 My everlasting kingdom? Why art thou  
 Solicitous? What moves thy inquisition?      200  
 Know'st thou not that my rising is thy fall,  
 And my promotion will be thy destruction?

To whom the Tempter inly racket repl'd  
 'Let that come when it comes, all hope is lost  
 Of my reception into grace what worse?      205  
 For where no hope is left, is left no fear  
 If there be worse, the expectation more  
 Of worse torments me than the feeling can  
 I would be at the worst worst is my port,  
 My harbour and my ultimate repose,      210  
 The end I would attain, my final good  
 My error was my error, and my crime  
 My crime, whatever, for itself condemn'd,  
 And will alike be punish'd, whether thou  
 Reign or reign not, though to that gentle brow      215  
 Willingly could I fly, and hope thy reign,  
 From that placid aspect and meek regard,  
 Rather than aggravate my evil state,

- Would stand between me and thy Father's ire,  
 (Whose ire I dread more than the fire of Hell) 220
- A shelter and a kind of shading cool  
 Interposition, as a summer's cloud  
 If I then to the worst that can be haste,  
 Why move thy feet so slow to what is best,  
 Happiest both to thyself and all the world, 225
- That thou who worthiest art should'st be their king?  
 Perhaps thou linger'st in deep thoughts detain'd  
 Of the enterprise so hazardous and high,  
 No wonder, for though in thee be united  
 What of perfection can in man be found, 230
- Or human nature can receive, consider,  
 Thy life hath yet been private, most part spent  
 At home, scarce view'd the Galilean towns,  
 And once a-year Jerusalem, few days'  
 Short sojourn, and what thence could'st thou observe? 235
- The world thou hast not seen, much less her glory,  
 Empires, and monarchs, and their radiant courts,  
 Best school of best experience, quickest insight  
 In all things that to greatest actions lead  
 The wisest, unexperienc't, will be ever 240
- Timorous and loath, with novice modesty,  
 (As he who seeking asses found a kingdom,)  
 Irresolute, unhardy, unadventurous  
 But I will bring thee where thou soon shalt quit  
 Those rudiments, and see before thine eyes 245
- The monarchies of the Earth, their pomp and state,  
 Sufficient introduction to inform  
 Thee, of thyself so apt, in regal arts  
 And regal mysteries, that thou may'st know  
 How best their opposition to withstand' 250
- With that (such power was given him then) he took  
 The Son of God up to a mountain high  
 It was a mountain at whose verdant feet  
 A spacious plain outstretch't in circuit wide,  
 Lay pleasant, from his side two rivers flow'd, 255
- Th' one winding, th' other straight, and left between

Fair champain with less rivers intervein'd,  
 Then meeting join'd their tribute to the sea,  
 Fertile of corn the glebe, of oil, and wine,  
 With herds the pastures throng'd, with flocks the hills, 260  
 Huge cities and high towr'd, that well might seem  
 The seats of mightiest monarchs, and so large  
 The prospect was, that here and there was room  
 For barren desert, fountainless and dry  
 To this high mountain top the Tempter brought      265  
 Our Saviour, and new train of words began

' Well have we speeded, and o'er hill and dale,  
 Forest and field and flood, temples and towers  
 Cut shorter many a league, here thou behold'st  
 Assyria and her empire's ancient bounds,      270  
 Araxes and the Caspian lake, thence on  
 As far as Indus east, Euphrates west,  
 And oft beyond, to south the Persian bay,  
 And inaccessible the Arabian drouth

Here Nineveh, of length within her wall      275  
 Several days' journey, built by Ninus old,  
 Of that first golden monarchy the seat,  
 And seat of Salmanassar, whose success  
 Israel in long captivity still mourns,  
 There Babylon the wonder of all tongues,      280  
 As antient, but rebuilt by him who twice  
 Judah and all thy father David's house  
 Led captive, and Jerusalem laid waste,  
 Till Cyrus set them free, Persepolis,  
 His city there thou seest, and Bactra there;      285  
 Ecbatana her structure vast there shows,

And Hecatompylos her hundred gates,  
 There Susa by Choaspes, amber stream,  
 The drink of none but kings, of later fame,  
 Built by Emathian or by Parthian hands,      290  
 The great Seleucia, Nisibis, and there  
 Artaxata, Teredon, Ctesiphon,  
 Turning with easy eye thou mayst behold  
 All these the Parthian, now some ages past,

By great Arsaces led, who founded first	295
That empire, under his dominion holds	
From the luxurious kings of Antioch won	
And just in time thou com'st to have a view	
Of his great power, for now the Parthian king	
In Ctesiphon hath gather'd all his host	300
Against the Scythian, whose incursions wild	
Have wasted Sogdiana, to her aid	
He marches now in haste, see, though from far,	
His thousands, in what martial equipage	
They issue forth, steel bows and shafts their arms,	305
Of equal dread in flight, or in pursuit,	
All horsemen, in which fight they most excel,	
See how in warlike muster they appear,	
In rhombs, and wedges, and half-moons, and wings'	
He look't, and saw what numbers numberless	310
The city gates outpour'd, light-arm'd troops	
In coats of mail and military pride,	
In mail their horses clad, yet fleet and strong,	
Prancing their riders bore, the flower and choice	
Of many provinces from bound to bound,	315
From Arachosia, from Candaor east,	
And Margiana to the Hyrcanian cliffs	
Of Caucasus, and dark Iberian dales,	
From Atropatia and the neighbouring plains	
Of Adiabene, Media, and the south	320
Of Susiana to Balsara's hav'n	
He saw them in their forms of battle rang'd,	
How quick they wheel'd, and flying behind them shot	
Sharp sleet of arrowy showers against the face	
Of their pursuers, and overcame by flight,	325
The field all iron cast a gleaming brown,	
Nor wanted clouds of foot, nor on each horn	
Cuirassiers all in steel for standing fight,	
Chariots, or elephants endorst with towers	
Of archers, nor of labouring pioneers	
A multitude with spades and axes arm'd	330
To lay hills plain, fell woods, or valleys fill.	

- Or where plain was raise hill, or overlay  
 With bridges rivers proud, as with a yoke ,  
 Mules after these, camels and dromedaries,  
 And waggons fraught with utensils of war  
 Such forces met not, nor so wide a camp,  
 When Agrican with all his northern powers  
 Besieg'd Albracca, as romances tell ,  
 The city of Gallaphrone, from whence to win  
 The fairest of her sex Angelica  
 His daughter, sought by many prowest knights,  
 Both Paynim, and the peers of Charlemane  
 Such and so numerous was their chivalry  
 At sight whereof the Fiend yet more presum'd,  
 And to our Saviour thus his words renew'd  
     ‘ That thou mayst know I seek not to engage  
     Thy virtue, and not every way secure  
     On no slight grounds thy safety , hear and mark  
     To what end I have brought thee hither and shew  
     All this fair sight thy kingdom though foretold  
     By prophet or by angel, unless thou  
     Endeavour, as thy father David did,  
     Thou never shalt obtain , prediction still  
     In all things, and all men, supposes means ,  
     Without means us'd, what it predicts revokes  
     But say thou wert possess'd of David's throne  
     By free consent of all, none opposite,  
     Samaritan or Jew , how couldst thou hope  
     Long to enjoy it quiet and secure,  
     Between two such enclosing enemies,  
     Roman and Parthian? Therefore one of these  
     Thou must make sure thy own, the Parthian first  
     By my advice, as nearer and of late  
     Found able by invasion to annoy  
     Thy country and captive lead away her kings,  
     Antigonus, and old Hyrcanus bound,  
     Maugre the Roman it shall be my task  
     To render thee the Parthian at dispose,  
     Choose which thou wilt, by conquest or by league
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- By him thou shalt regain, without him not,  
 That which alone can truly re-install thee  
 In David's royal seat, his true successor,  
 Deliverance of thy brethren, those ten tribes,  
 Whose offspring in his territory yet serve  
 In Habor, and among the Medes dispers'd  
 Ten sons of Jacob, two of Joseph, lost  
 Thus long from Israel, serving as of old  
 Their fathers in the land of Egypt serv'd,  
 This offer sets before thee to deliver  
 These if from servitude thou shalt restore  
 To their inheritance, then, nor till then,  
 Thou on the throne of David in full glory,  
 From Egypt to Euphrates and beyond  
 Shalt reign, and Rome or Cæsar not need fear' 385
- To whom our Saviour answer'd thus unmov'd  
 'Much ostentation vain of fleshly arm,  
 And fragile arms, much instrument of war,  
 Long in preparing, soon to nothing brought,  
 Before mine eyes thou hast set, and in my ear  
 Vented much policy, and projects deep  
 Of enemies, of aids, battles and leagues,  
 Plausible to the world, to me worth naught  
 Means I must use, thou say'st, prediction else  
 Will unpredict and fail me of the throne  
 My time, I told thee, (and that time for thee  
 Were better farthest off) is not yet come'  
 When that comes think not thou to find me slack  
 On my part aught endeavouring, or to need  
 Thy politic maxims, or that cumbersome  
 Luggage of war there shown me, argument  
 Of human weakness rather than of strength  
 My brethren, as thou call'st them, those ten tribes  
 I must deliver, if I mean to reign  
 David's true heir, and his full sceptre sway  
 To just extent over all Israel's sons,  
 But whence to thee this zeal? Where was it then  
 For Israel, or for David, or his throne,

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When thou stood'st up his Tempter to the pride  
Of numbring Israel, which cost the lives      410  
Of threescore and ten thousand Israelites  
By three days' pestilence? such was thy zeal  
To Israel then, the same that now to me  
As for those captive tribes, themselves were they,  
Who wrought their own captivity, fell off      415  
From God to worship calves, the deities  
Of Egypt, Baal next and Ashtaroth,  
And all the idolatries of heathen round,  
Besides their other worse than heath'nish crimes,  
Nor in the land of their captivity      420  
Humbled themselves, or penitent besought  
The God of their forefathers, but so di'd  
Impenitent, and left a race behind  
Like to themselves, distinguishable scarce  
From Gentiles, but by circumcision vain,      425  
And God with idols in their worship join'd  
Should I of these the liberty regard,  
Who freed, as to their antient patrimony,  
Unhumbl'd, unrepentant, unreform'd,  
Headlong would follow, and to their Gods, perhaps,      430  
Of Bethel and of Dan? No, let them serve  
Their enemies, who serve idols with God  
Yet he at length, time to himself best known,  
Rememb'reng Abraham, by some wondrous call  
May bring them back repentant and sincere,      435  
And at their passing cleave the Assyrian flood,  
While to their native land with joy they haste,  
As the Red Sea and Jordan once he cleft,  
When to the Promis'd Land their fathers pass'd  
To his due time and providence I leave them'      440  
So spake Israel's true King, and to the Fiend  
Made answer meet, that made void all his wiles  
So fares it when with truth falsehood contends

## BOOK IV

PERPLEX'D and troubl'd at his bad success  
The Tempter stood, nor had what to reply,  
Discover'd in his fraud, thrown from his hope  
So oft, and the persuasive rhetoric  
That sleept his tongue, and won so much on Eve,      5  
So little here, nay lost, but Eve was Eve,  
This far his over-match, who self-deceiv'd  
And rash, before-hand had no better weigh'd  
The strength he was to cope with, or his own  
But as a man who had been matchless held      ro  
In cunning, over-reach't where least he thought,  
To salve his credit, and for very spite  
Still will be tempting him who foils him still,  
And never cease, though to his shame the more,  
Or as a swarm of flies in vintage time,      15  
About the wine-press where sweet must is pour'd,  
Beat off, returns as oft with humming sound,  
Or surging waves against a solid rock,  
Though all to shivers dash't, the assault renew,  
Vain batt'ry, and in froth or bubbles end,      20  
So Satan, whom repulse upon repulse  
Met ever, and to shameful silence brought,  
Yet gives not o'er, though desperate of success,  
And his vain importunity pursues  
He brought our Saviour to the western side      25  
Of that high mountain, whence he might behold  
Another plain, long but in breadth not wide,  
Wash'd by the southern sea, and on the north

To equal length back'd with a ridge of hills,  
 That screen'd the fruits of the Earth and seats of men 30  
 From cold Septentrion blasts, thence in the midst  
 Divided by a river, of whose banks  
 On each side an imperial city stood,  
 With towers and temples proudly elevate  
 On seven small hills, with palaces adorn'd, 35  
 Porches and theatres, baths, aqueducts,  
 Statues and trophies, and triumphal arcs,  
 Gardens and groves, presented to his eyes,  
 Above the highth of mountains interpos'd  
 By what strange parallax or optic skill 40  
 Of vision, multiplied through air, or glass  
 Of telescope, were curious to inquire  
 And now the Tempter thus his silence broke  
 ‘The city which thou seest no other deem  
 Than great and glorious Rome, queen of the Earth, 45  
 So far renown'd, and with the spoils enricht  
 Of nations, there the Capitol thou seest,  
 Above the rest lifting his stately head  
 On the Tarpeian rock, her citadel  
 Impregnable, and there mount Palatine 50  
 The imperial palace, compass huge, and high  
 The structure, skill of noblest architects,  
 With gilded battlements conspicuous far,  
 Turrets and terraces, and glittering spires  
 Many a fair edifice besides, more like 55  
 Houses of gods, (so well I have dispos'd  
 My aery microscope) thou may'st behold  
 Outside and inside both, pillars and roofs,  
 Carv'd work, the hand of fam'd artificers  
 In cedar, marble, ivory, or gold 60  
 Thence to the gates cast round thine eye, and see  
 What conflux issuing forth, or entering in,  
 Prætors, pro-consuls to their provinces  
 Hasting or on return, in robes of state,  
 Lictors and rods, the ensigns of their power, 65  
 Legions and cohorts, turms of horse and wings

Or embassies from regions far remote,  
 In various habits, on the Appian road,  
 Or on the Emilian, some from farthest south,  
 Syene, and where the shadow both way falls,  
 Meroe, Nilotic isle, and, more to west,  
 The realm of Bocchus to the Black-moor sea,  
 From the Asian kings, and Parthian among these,  
 From India and the golden Chersonese,  
 And utmost Indian isle Taprobane, 70  
 Dusk faces with white silken turbants wreath'd,  
 From Gallia, Gades, and the British west  
 Germans and Scythians, and Sarmatians north  
 Beyond Danubius to the Tauric pool  
 All nations now to Rome obedience pay, 80  
 To Rome's great emperor, whose wide domain,  
 In ample territory, wealth and power,  
 Civility of manners, arts, and arms,  
 And long renown, thou justly may'st prefer  
 Before the Parthian These two thrones except, 85  
 The rest are barbarous, and scarce worth the sight,  
 Shar'd among petty kings too far remov'd,  
 These having shown thee, I have shown thee all  
 The kingdoms of the world, and all their glory  
 Thus emperor hath no son, and now is old, 90  
 Old and lascivious, and from Rome retir'd  
 To Capreæ, an island small but strong,  
 On the Campanian shore, with purpose there  
 His horrid lusts in private to enjoy,  
 Committing to a wicked favourite 95  
 All public cares, and yet of him suspicious,  
 Hated of all, and hating, with what ease  
 Endu'd with regal virtues as thou art,  
 Appearing, and beginning noble deeds,  
 Might'st thou expel this monster from his throne 100  
 Now made a sty, and in his place ascending,  
 A victor people free from servile yoke!  
 And with my help thou may'st, to me the power  
 Is given, and by that right I give it thee.

Aim therefore at no less than all the world,  
Aim at the highest without the highest attain'd,  
Will be for thee no sitting, or not long  
On David's throne, be prophesi'd what will'

To whom the Son of God unmov'd repli'd  
'Nor doth this grandeur and majestic show  
Of luxury, though call'd magnificence,  
More than of arms before, allure mine eye,  
Much less my mind, though thou should'st add to tell  
Their sumptuous gluttonies, and gorgeous feasts  
On citron tables or Atlantic stone, t.<sup>105</sup>

(For I have also heard, perhaps have read)  
Their wines of Setia, Cales, and Falerne,  
Chios and Crete, and how they quaff in gold,  
Crystal, and myrrhine cups emboss'd with gems  
And studs of pearl to me should'st tell, who thirst  
And hunger still then embassies thou show'st  
From nations far and nigh what honour that?  
But tedious waste of time to sit and hear  
So many hollow compliments and lies,  
Outlandish flatteries? Then proceed'st to talk  
Of the emperor, how easily subdu'd,

How gloriously I shall, thou say'st, expel  
A brutish monster, what if I withal  
Expel a Devil who first made him such?  
Let his tormenter conscience find him out,  
For him I was not sent nor yet to free  
That people victor once, now vile and base,  
Deservedly made vassal, who once just,  
Frugal and mild, and temperate, conquer'd well,  
But govern ill the nations under yoke,  
Peeling their provinces, exhausted all  
By lust and rapine, first ambitious grown  
Of triumph, that insulting vanity,

Then cruel, by their sports to blood inur'd  
Of fighting beasts, and men to beasts expos'd,  
Luxurious by their wealth, and greedier still,  
And from the daily scene effeminate.

What wise and valiant man would seek to free  
 These, thus degenerate, by themselves enslav'd?  
 Or could of inward slaves make outward free?  
 Know therefore, when my season comes to sit  
 On David's throne, it shall be like a tree  
 Spreading and overshadowing all the Earth,  
 Or as a stone that shall to pieces dash  
 All monarchies besides throughout the world,  
 And of my kingdom there shall be no end  
 Means there shall be to this, but what the means  
 Is not for thee to know, nor me to tell'

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To whom the Tempter impudent repli'd  
 'I see all offers made by me how slight  
 Thou valu'st, because offer'd, and reject'st  
 Nothing will please the difficult and nice,  
 Or nothing more than still to contradict  
 On the other side know also thou, that I  
 On what I offer set as high esteem,  
 Nor what I part with mean to give for naught,  
 All these which in a moment thou behold'st,  
 The kingdoms of the world, to thee I give,  
 For giv'n to me, I give to whom I please,  
 No trifle, yet with this reserve, not else,  
 On this condition, if thou wilt fall down,  
 And worship me as thy superior Lord,  
 Easily done, and hold them all of me,  
 For what can less so great a gift deserve?'

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Whom thus our Saviour answer'd with disdain  
 'I never lik'd thy talk, thy offers less,  
 Now both abhor, since thou hast dar'd to utter  
 The abominable terms, impious condition  
 But I endure the time, till which expir'd  
 Thou hast permission on me It is written,  
 The first of all commandments, "Thou shalt worship  
 The Lord thy God, and only him shalt serve,"  
 And dar'st thou to the Son of God propound  
 To worship thee accurst? now more accurst  
 For this attempt bolder than that on Eve,

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And more blasphemous, which expect to rue  
 The kingdoms of the world to thee were giv'n?  
 Permitted rather, and by thee usurp't,  
 Other donation none thou canst produce  
 If given, by whom but by the King of kings,  
 God over all supreme? If giv'n to thee,  
 By thee how fairly is the Giver now  
 Repaid! But gratitude in thee is lost  
 Long since Wert thou so void of fear or shame,  
 As offer them to me the Son of God?  
 To me my own, on such abhorred pact,  
 That I fall down and worship thee as God?  
 Get thee behind me, plain thou now appear'st  
 That Evil one, Satan for ever damn'd'

To whom the Fiend, with fear abasht, repli'd  
 'Be not so sore offended, Son of God,  
 (Though sons of God both angels are and men)  
 If I to try whether in higher sort

Than these thou bear'st that title, have propos'd  
 What both from men and angels I receive,,  
 Tetrarchs of fire, air, flood, and on the earth,  
 Nations beside from all the quarter'd winds,  
 God of this world invok't, and world beneath,  
 Who then thou art, whose coming is foretold  
 To me most fatal, me it most concerns,

The trial hath indamag'd thee no way,  
 Rather more honour left and more esteem,  
 Me nought advantag'd, missing what I aim'd  
 Therefore let pass, as they are transitory,

The kingdoms of this world, I shall no more  
 Advise thee, gain them as thou canst, or not  
 And thou thyself seem'st otherwise inclin'd  
 Than to a worldly crown, addicted more

To contemplation and profound dispute,  
 As by that early action may be judg'd,  
 When slipping from thy mother's eye, thou went'st  
 Alone into the temple, there wast found  
 Among the gravest Rabbies, disputant

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On points and questions fitting Moses' chair,  
 Teaching, not taught The childhood shews the man, 220  
 As morning shews the day be famous then  
 By wisdom, as thy empire must extend,  
 So let extend thy mind o'er all the world  
 In knowledge, all things in it comprehend  
 All knowledge is not coucht in Moses' law, 225  
 The Pentateuch, or what the Prophets wrote,  
 The Gentiles also know, and write, and teach  
 To admiration, led by Nature's light, +  
 And with the Gentiles much thou must converse,  
 Ruling them by persuasion, as thou mean'st, 230  
 Without their learning how wilt thou with them,  
 Or they with thee hold conversation meet?  
 How wilt thou reason with them, how refute  
 Their idolisms, traditions, paradoxes?  
 Error by his own arms is best evinc't 235  
 Look once more, ere we leave this specular mount,  
 Westward, much nearer by southwest; behold;  
 Where on the Ægean shore a city stands  
 Built nobly, pure the air, and light the soil  
 Athens, the eye of Greece, mother of arts  
 And eloquence, native to famous wits 240  
 Or hospitable, in her sweet recess,  
 City or suburban, studious walks and shades  
 See there the olive grove of Academe,  
 Plato's retirement, where the Attic bird  
 Trills her thick-warbl'd notes the summer long, 245  
 There flowery hill Hymettus, with the sound  
 Of bees' industrious murmur, oft invites  
 To studious musing, there Ilissus rolls  
 His whispering stream within the walls then view 250  
 The schools of ancient sages, his who bred  
 Great Alexander to subdue the world,  
 Lyceum there, and painted Stoa next.  
 There shalt thou hear and learn the secret power  
 Of harmony, in tones and numbers hit 255  
 By voice or hand, and various-measur'd verse,

- Æolian charms and Dorian lyric odes,  
And his, who gave them breath, but higher sung  
Blind Melesigenes thence Homer call'd,  
Whose poem Phœbus challeng'd for his own      260  
Thence what the lofty grave tragedians taught  
In chorus or Iambic, teachers best  
Of moral prudence, with delight receiv'd  
In brief sententious precepts, while they treat  
Of fate, and chance, and change in human life,      265  
High actions and high passions best describing  
Thence to the famous orators repair,  
Those ancient, whose resistless eloquence  
Wielded at will that fierce democracy,  
Shook the Arsenal and fulmin'd over Greece      270  
To Macedon, and Artaxerxes' throne  
To sage Philosophy next lend thine ear,  
From Heaven descended to the low-roof't house  
Of Socrates, see there his tenement,  
Whom well inspir'd the oracle pronounc'd      275  
Wisest of men, from whose mouth issud forth  
Mellifluous streams, that water'd all the schools  
Of Academics old and new, with those  
Surnam'd Peripatetics, and the sect  
Epicurean, and the Stoic severe,      280  
These here revolve, or, as thou lik'st, at home,  
Till time mature thee to a kingdom's weight,  
These rules will render thee a king complete  
Within thyself, much more with empire join'd  
To whom our Saviour sagely thus repli'd      285  
'Think not but that I know these things, or think  
I know them not, not therefore am I short  
Of knowing what I ought he who receives  
Light from above, from the fountain of light,  
No other doctrine needs, though granted true,      290  
But these are false, or little else but dreams,  
Conjectures, fancies, built on nothing firm  
The first and wisest of them all profess'd  
To know this only, that he nothing knew,

- The next to fabling fell, and smooth conceits , 295  
 A third sort doubted all things, though plain sense ,  
 Others in virtue plac'd felicity,  
 But virtue join'd with riches and long life ,  
 In corporal pleasure he, and careless ease ,  
 The Stoic last in philosophic pride ,  
 By him call'd virtue , and his virtuous man ,  
 Wise, perfect in himself, and all possessing  
 Equal to God, oft shames not to prefer ,  
 As fearing God nor man, contemning all  
 Wealth, pleasure, pain, or torment, death and life , 305  
 Which when he lists, he leaves, or boasts he can ,  
 For all his tedious talk is but vain boast ,  
 Or subtle shifts conviction to evade  
 Alas, what can they teach, and not mislead !  
 Ignorant of themselves, of God much more , 310  
 And how the world began, and how Man fell  
 Degraded by himself, on grace depending ?  
 Much of the soul they talk, but all awry ,  
 And in themselves seek virtue, and to themselves  
 All glory arrogate, to God give none ,  
 Rather accuse him under usual names , 315  
 Fortune and Fate, as one regardless quite  
 Of mortal things Who therefore seeks in these  
 True wisdom, finds her not, or by delusion  
 Far worse, her false resemblance only meets ,  
 An empty cloud However, many books , 320  
 Wise men have said, are wearisome, who reads  
 Incessantly, and to his reading brings not  
 A spirit and judgment equal or superior ,  
 (And what he brings what needs he elsewhere seek ?) 325  
 Uncertain and unsettled still remains ,  
 Deep verst in books and shallow in himself ,  
 Crude or intoxicate, collecting toys  
 And trifles for choice matters, worth a sponge ,  
 As children gathering pebbles on the shore ,  
 Or if I would delight my private hours , 330  
 With music or with poem, where so soon

- As in our native language can I find  
 That solace? All our law and story strew'd  
 With hymns, our psalms with artful terms inscrib'd,  
 Our Hebrew songs and harps, in Babylon      335  
 That pleas'd so well our victors' ear, declare  
 That rather Greece from us these arts deriv'd,  
 Ill imitated, while they loudest sing  
 The vices of their deities, and their own,  
 In fable, hymn, or song, so personating      340  
 Their gods ridiculous, and themselves past shame  
 Remove their swelling epithets thick laid  
 As varnish on a harlot's cheek, the rest,  
 Thin sown with aught of profit or delight,  
 Will far be found unworthy to compare      345  
 With Sion's songs, to all true tastes excelling,  
 Where God is praised aright, and godlike men,  
 The Holiest of Holies, and his saints,  
 Such are from God inspir'd, not such from thee,  
 Unless where moral virtue is express't      350  
 By light of Nature not in all quite lost  
 Their orators thou then extoll'st, as those  
 The top of eloquence, statists indeed,  
 And lovers of their country, as may seem,  
 But herein to our prophets far beneath,      355  
 As men divinely taught, and better teaching  
 The solid rules of civil government,  
 In their majestic unaffected style  
 Than all the oratory of Greece and Rome  
 In them is plainest taught, and easiest learnt,      360  
 What makes a nation happy, and keeps it so,  
 What ruins kingdoms, and lays cities flat,  
 These only with our Law best form a king'
- So spake the Son of God, but Satan, now  
 Quite at a loss, for all his darts were spent,  
 Thus to our Saviour with stern brow repli'd  
 "Since neither wealth nor honour, arms, nor arts,  
 Kingdom nor empire pleases thee, nor aught

- By me propos'd in life contemplative 370  
 Or active, tended on by glory or fame,  
 What dost thou in this world? The wilderness  
 For thee is fittest place, I found thee there,  
 And thither will return thee, yet remember  
 What I foretel thee, soon thou shalt have cause 375  
 To wish thou never hadst rejected thus  
 Nicely or cautiously my offer'd aid,  
 Which would have set thee in short time with ease  
 On David's throne, or throne of all the world,  
 Now at full age, fulness of time, thy season, 380  
 When prophecies of thee are best fulfill'd  
 Now contrary, if I read aught in Heaven,  
 Or Heav'n write aught of Fate, by what the stars  
 Voluminous, or single characters,  
 In their conjunction met, give me to spell, 385  
 Sorrows, and labours, opposition, hate  
 Attend thee, scorns, reproaches, injuries,  
 Violence and stripes, and lastly cruel death  
 A kingdom they portend thee, but what kingdom  
 Real or allegoric, I discern not, 390  
 Nor when, eternal sure, as without end,  
 Without beginning, for no date prefix'd  
 Directs me in the starry rubric-set'
- So saying he took (for still he knew his power  
 Not yet expir'd) and to the wilderness 395  
 Brought back the Son of God, and left him there,  
 Feigning to disappear Darkness now rose,  
 As day-light sunk, and brought in lowring Night,  
 Her shadowy offspring, unsubstantial both,  
 Privation mere of light and absent day  
 Our Saviour meek, and with untroubl'd mind 400  
 After his airy jaunt, though hurried sore,  
 Hungry and cold betook him to his rest,  
 Wherever, under some concourse of shades  
 Whose branching arms thick intertwin'd might shield  
 From dews and damps of night his shelter'd head,

But shelter'd slept in vain for at his head  
The Tempter watch'd, and soon with ugly dreams  
Disturb'd his sleep, and either tropic now  
'Gan thunder, and both ends of Heav'n the clouds      410  
From many a horrid rift abortive pour'd  
Fierce rain with lightning mix't, water with fire  
In ruin reconcil'd nor slept the winds  
Within their stony caves, but rush'd abroad  
From the four hinges of the world, and fell      415  
On the vext wilderness, whose tallest pines,  
Though rooted deep as high, and sturdiest oaks  
Bow'd their stiff necks, loaden with stormy blasts,  
Or torn up sheer Ill wast thou shrouded then,  
O patient Son of God, yet only stood'st      420  
Unshaken, nor yet staid the terror there  
Infernal ghosts, and hellish furies, round  
Environ'd thee, some howl'd, some yell'd, some shriek'd,  
Some bent at thee their fiery darts, while thou  
Sat'st unappall'd in calm and sinless peace      425  
Thus pass'd the night so foul, till morning fair  
Came forth with pilgrim steps in amice gray,  
Who with her radiant finger still'd the roar  
Of thunder, chas'd the clouds, and laid the winds,  
And grisly spectres, which the Fiend had rais'd      430  
To tempt the Son of God with terrors dire  
But now the sun with more effectual beams  
Had cheer'd the face of Earth, and dri'd the wet  
From drooping plant, or dropping tree, the birds  
Who all things now beheld more fresh and green,      435  
After a night of storm so rum'rous,  
Clear'd up their choicest notes in bush and spray  
To gratulate the sweet return of morn  
Nor yet amidst this joy and brightest morn  
Was absent, after all his mischief done,      440  
The Prince of Darkness, glad would also seem  
On this fair change, and to our Saviour came,  
Yet with no new device, they all were spent,

- Rather by this his last affront resolv'd,  
 Desperate of better course, to vent his rage 445  
 And mad despite to be so oft repell'd  
 Him walking on a sunny hil' he found,  
 Back'd on the north and west by a thick wood,  
 Out of the wood he staits in wonted shape,  
 And in a careless mood thus to him said  
 'Fair morning yet betides thee, Son of God,  
 After a dismal night I heard the wrack  
 As earth and sky would mingle, but myself  
 Was distant, and these flaws, though mortals fear them  
 As dangerous to the pillar'd frame of Heaven, 455  
 Or to the earth's dark basis underneath,  
 Are to the main as inconsiderable,  
 And harmless, if not wholesome, as a sneeze  
 To man's less universe, and soon are gone,  
 Yet as being oftentimes noxious where they light  
 On man, beast, plant, wasteful and turbulent, 460  
 Like turbulences in the affairs of men,  
 Over whose heads they roar, and seem to point,  
 They oft foresignify and threaten ill  
 This tempest at this desert most was bent,  
 Of men at thee, for only thou here dwell'st 465  
 Did I not tell thee, if thou didst reject  
 The perfect season offer'd with my aid  
 To win thy destin'd seat, but wilt prolong  
 All to the push of Fate, pursue thy way  
 Of gaining David's throne no man knows when, 470  
 For both the when and how is no where told,  
 Thou shalt be what thou art ordain'd, no doubt,  
 For angels have proclaim'd it, but concealing  
 The time and means? each act is righliest done,  
 Not when it must, but when it may be best 475  
 If thou observe not this, be sure to find,  
 What I foretold thee, many a hard assay  
 Of dangers, and adversities, and pains,  
 Ere thou of Israel's sceptre get fast hold, 480

Whereof this ominous night that clos'd thee round,  
So many terrors, voices, prodigies  
May warn thee, as a sure foregoing sign'

So talk'd he, while the Son of God went on  
And staid not, but in brief him answer'd thus

'Me worse than wet thou find'st not, other harm  
Those terrors which thou speak'st of did me none,  
I never fear'd they could, though noising loud  
And threat'ning nigh what they can do as signs  
Betok'ning or ill boding, I contemn

As false portents, not sent from God, but thee,  
Who knowing I shall reign past thy preventing,  
Obtrud'st thy offer'd aid, that I accepting  
At least might seem to hold all power of thee,  
Ambitious spirit, and wouldst be thought my God ,  
And storm'st refus'd, thinking to terrify  
Me to thy will , desist, thou art discern'd,  
And toil'st in vain, nor me in vain molest '

To whom the Fiend now swoln with rage repli'd  
'Then hear, O Son of David, Virgin-born ,  
For Son of God to me is yet in doubt ,  
Of the Messiah I had heard foretold

By all the prophets , of thy birth at length,  
Announc't by Gabriel with the first I knew,  
And of the angelic song in Bethlehem field,  
On thy birth-night, that sung thee Saviour born  
From that time seldom have I ceas'd to eye  
Thy infancy, thy childhood, and thy youth,  
Thy manhood last, though yet 'in private bred ,  
Till at the ford of Jordan, whither ~~all~~

Flock'd to the Baptist, I among the rest,  
Though not to be baptiz'd, by voice from Heav'n  
Heard thee pronounc'd the Son of God belov'd  
Thenceforth I thought thee worth my nearer view  
And narrower scrutiny, that I might learn  
In what degree or meaning thou art call'd  
The Son of God , which bears no single sense

485

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515

The Son of God I also am, or was,  
And if I was, I am, relation stands,  
All men are sons of God, yet thee I thought                           520  
In some respect far higher so declar'd  
Therefore I watch'd thy footsteps from that hour,  
And follow'd thee still on to this waste wild,  
Where by all best conjectures I collect  
Thou art to be my fatal enemy   525  
Good reason then, if I beforehand seek  
To understand my adversary, who  
And what he is, his wisdom, power, intent,  
By parle or composition, truce or league  
To win him, or win from him what I can                           530  
And opportunity I here have had  
To try thee, sift thee, and confess have found thee  
Proof against all temptation as a rock  
Of adamant, and as a centre, firm,  
To the utmost of mere man both wise and good,                   535  
Not more, for honours, riches, kingdoms, glory,  
Have been before contemn'd, and may again  
Therefore to know what more thou art than man,  
Worth naming Son of God by voice from Heav'n,  
Another method I must now begin'                                   540

So saying he caught him up, and without wing  
Of hippogrif bore through the air sublime,  
Over the wilderness and o'er the plain,  
Till underneath them fair Jerusalem,  
The holy city, lifted high her towers,                                   545  
And higher yet the glorious Temple rear'd  
Her pile, far off appearing like a mount  
Of alabaster, topt with golden spires  
There on the highest pinnacle he set  
The Son of God, and added thus in scorn                           550

'There stand, if thou wilt stand, to stand upright  
Will ask thee skill, I to thy Father's house  
Have brought thee, and highest plac't highest is best.  
Now show thy progeny, if not to stand,

Cast thyself down, safely if Son of God  
For it is written, "He will give command  
Concerning thee to his angels, in their hands  
They shall up lift thee, lest at any time  
Thou chance to dash thy foot against a stone ""

To whom thus Jesus ‘Also it is written  
“Tempt not the Lord thy God”’ He said, and stood  
But Satan smitten with amazement fell  
As when Earth’s son, Antæus (to compare  
Small things with greatest) in Irassia strove  
With Jove’s Alcides, and oft foil’d still rose,  
Receiving from his mother Earth new strength, 560  
Fresh from his fall, and fiercer grapple join’d,  
Throttl’d at length in th’ air, expir’d and fell,  
So after many a foil the Tempter proud,  
Renewing fresh assaults, amidst his pride,  
Fell whence he stood to see his victor fall 565  
And as that Theban monster, that propos’d,  
Her iiddle, and him who solv’d it not devour’d,)  
That once found out and solv’d, for grief and spite  
Cast herself headlong from th’ Ismenian steep,  
So struck with dread and anguish fell the Fiend, 570  
And to his crew, that sat consulting, brought  
Joyless triumphals of his hop’t success,  
Ruin, and desperation, and dismay,  
Who durst so proudly tempt the Son of God  
So Satan fell and straight a fiery globe 575  
Of angels on full sail of wing flew nigh,  
Who on their plumpy vans receiv’d him soft  
From his uneasy station, and upbore,  
As on a floating couch through the blithe air,  
Then in a flow’ry valley set him down 580  
On a green bank, and set before him spread  
A table of celestial food, divine,  
Ambrosial, fruits fetch’d from the Tree of Life,  
And from the Fount of Life ambrosial drink,  
That soon refresh’d him weary, and repair’d 585  
That soon refresh’d him weary, and repair’d  
590

What hunger, if aught hunger had impair'd,  
Or thirst, and as he fed, angelic quires  
Sung heavenly anthems of his victory  
Over temptation, and the Tempter proud

595

'True Image of the Father, whether thron'd  
In the bosom of bliss, and light of light  
Conceiving, or remote from Heav'n, enshrin'd  
In fleshly tabernacle, and human form,  
Wandring the wilderness, whatever place,  
Habit, or state, or motion, still expressing  
The Son of God, with godlike force endu'd  
Against th' Attempter of thy Father's throne,  
And Thief of Paradise! him long of old  
Thou didst debel, and down from Heav'n cast  
With all his army, now thou hast aveng'd  
Supplanted Adam, and by vanquishing  
Temptation, hast regain'd lost Paradise,  
And frustrated the conquest fraudulent

605

He never more henceforth will dare set foot  
In Paradise to tempt, his snares are broke,  
For though that seat of earthly bliss be fail'd,  
A fairer Paradise is founded now  
For Adam and his chosen sons, whom thou,  
A Saviour art come down to reinstall,

610

Where they shall dwell secure, when time shall be,  
Of Tempter and temptation without fear  
But thou, infernal Serpent, shalt not long  
Rule in the clouds, like an autumnal star

615

Or lightning thou shalt fall from Heav'n, trod down  
Under his feet for proof, ere this thou feel'st  
Thy wound, yet not thy last and deadliest wound  
By this repulse receiv'd, and hold'st in Hell  
No triumph, in all her gates Abaddon rues  
Thy bold attempt, hereafter learn with awe  
To dread the Son of God he all unarm'd  
Shall chase thee with the terror of his voice  
From thy demoniac holds, possession foul,

620

625

Thee and thy legions, yelling they shall fly,  
And beg to hide them in a herd of swine,  
Lest he command them down into the deep,  
Bound, and to torment sent before their time  
Hail Son of the Most High, heir of both worlds,  
Queller of Satan, on thy glorious work  
Now enter, and begin to save mankind'

630

Thus they the Son of God our Saviour meek  
Sung Victor, and from heavenly feast refresh't,  
Brought on his way with joy, he unobserv'd  
Home to his mother's house private return'd

635



# SAMSON AGONISTES

## THE ARGUMENT

SAMSON made captive, blind, and now in the prison of Gaza, there to labour as in a common workhouse, on a festival day, in the general cessation from labour, comes forth into the open air, to a place nigh, somewhat retired, there to sit awhile and bemoan his condition. Where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can, then by his old father Manoa, who endeavours the like, and withal tells him his purpose to procure his liberty by ransom, lastly, that this feast was proclaimed by the Philistines as a day of thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoa then departs to prosecute his endeavour with the Philistine lords for Samson's redemption, who in the mean time is visited by other persons, and lastly by a public officer to require his coming to the feast before the lords and people, to play or shew his strength in their presence, he at first refuses, dismissing the public officer with absolute denial to come, at length, persuaded inwardly that this was from God, he yields to go along with him, who now came the second time with great threatenings to fetch him. The Chorus yet remaining on the place, Manoa returns full of joyful hope, to procure ere long his son's deliverance in the midst of which discourse an Ebrew comes in haste, confusedly at first and afterwards more distinctly relating the catastrophe, what Samson had done to the Philistines, and by accident to himself, wherewith the tragedy ends.

OF THAT SORT OF DRAMATIC POEM

WHICH IS CALLED

T R A G E D Y

Τραγῳδία μιμησίς πρᾶξεως σπουδαῖας δι ελεον και φοβον περινονσα την  
τῶν τοιουτῶν καθηματῶν καθαροῖν Aristotle, Poet vi

Tragoedia est imitatio actionis seriae per misericordiam et metum perficiens talum affectuum lustrationem.

TRAGEDY, as it was antiently composed, hath been ever held the gravest, moralest, and most profitable of all other poems therefore said by Aristotle to be of power by raising pity and fear, or terror, to purge the mind of those and such like passions, that is, to temper and reduce them to just measure with a kind of delight, stirred up by reading or seeing those passions well imitated Nor is Nature wanting in her own effects to make good his assertion, for so in physic things of melancholy hue and quality are used against melancholy, sour against sour, salt to remove salt humours Hence philosophers and other gravest writers, as Cicero, Plutarch, and others, frequently cite out of tragic poets, both to adorn and illustrate their discourse The apostle Paul himself thought it not unworthy to insert a verse of Euripides into the text of Holy Scripture, 1 Cor xv 33, and Paræus commenting on the Revelation, divides the whole book as a tragedy, into acts distinguished each by a chorus of heavenly harpings and song between Heretofore men in highest dignity have laboured not a little to be thought able to compose a tragedy Of that honour Dionysius the elder was no less ambitious, than before of his attaining to the tyranny Augustus Cæsar also had begun his Ajax, but unable to please his own judgment with what he had begun, left it unfinished Seneca the philosopher is by some thought the author of those tragedies (at least the best of them) that go under that name Gregory Nazianzen, a Father of the Church, thought it not unbeseeming the sanctity of his person

to write a tragedy, which he entitled 'Christ Suffering'. This is mentioned to vindicate tragedy from the small esteem, or rather infamy, wh<sup>t</sup>ch in the account of many it undergoes at this da' with other common interludes, happening through the poet's error of intermixing comic stuff with tragic sadness and gravity, or introducing trivial and vulgar persons, which by all judicious hath been counted absurd, and brought in without discretion, corruptly to gratify the people. And though antient tragedy use no prologue, yet using sometimes, in case of self-defence, or explanation, that which Martial calls an epistle, in behalf of this tragedy coming forth after the antient manner, much different from what among us passes for best, thus much beforehand may be epistled, that Chorus is here introduced after the Greek manner, not antient only but modern, and still in use among the Italians. In the modelling therefore of this poem, with good reason, the antients and Italians are rather followed, as of much more authority and fame. The measure of verse used in the Chorus is of all sorts, called by the Greeks Monostrophic, or rather Apolelymenon without regard had to Strophe, Antistrophe or Epode, which were a kind of stanzas framed only for the music, then used with the Chorus that sung, not essential to the poem, and therefore not material, or being divided into stanzas or pauses, they may be called Allœostropha. Division into act and scene referring chiefly to the stage (to which this work never was intended) is here omitted.

It suffices if the whole drama be found not produced beyond the fifth act. Of the style and uniformity, and that commonly called the plot, whether intricate or explicit, which is nothing indeed but such economy or disposition of the fable as may stand best with verisimilitude and decorum, they only will best judge who are not unacquainted with Æschylus, Sophocles, and Euripides, the three tragic poets unequalled yet by any, and the best rule to all who endeavour to write tragedy. The circumscription of time wherein the whole drama begins and ends, is according to antient rule, and best example, within the space of twenty-four hours.

# SAMSON AGONISTES

## THE PERSONS

SAMSON  
MANOAH *the Father of Samson*  
DALILA *his Wife*  
HARAPHA *of Gath*  
Public Officer  
Messenger  
Chorus of Danites

*The Scene before the Prison in Gaza*

## SAMSON

A LITTLE onward lend thy guiding hand  
To these dark steps, a little further on,  
For yonder bank hath choice of sun or shade  
There I am wont to sit, when any chance  
Relieves me from my task of servile toil, 5  
Daily in the common prison else enjoin'd me,  
Where I, a prisoner chain'd, scarce freely draw  
The air imprison'd also, close and damp,  
Unwholesome draught but here I feel amends,  
The breath of Heav'n fresh blowing, pure and sweet, 10  
With day-spring born, here leave me to respire  
This day a solemn feast the people hold  
To Dagon their sea idol, and forbid  
Laborious works, unwillingly this rest  
Their superstition yields me, hence with leave 15  
Retiring from the popular noise, I seek  
This unfrequented place to find some ease,  
Ease to the body some, none to the mind  
From restless thoughts, that like a deadly swarm  
Of hornets arm'd, no sooner found alone, 20  
But rush upon me thronging, and present  
Times past, what once I was, and what am now

O wherefore was my birth from Heaven foretold  
 Twice by an angel, who at last in sight  
 Of both my parents, all in flames ascended      25  
 From off the altar, where an off'ring burn'd,  
 As in a fiery column charioting  
 His god-like presence, and from some great act  
 Or benefit reveal'd to Abraham's race ?  
 Why was my breeding order'd and prescrib'd      30  
 As of a person separate to God,  
 Design'd for great exploits, if I must die  
 Betray'd, captiv'd, and both my eyes put out,  
 Made of my enemies the scorn and gaze ,  
 To grind in brazen fetters under task      .      35  
 With this Heav'n-gifted strength ? O glorious strength  
 Put to the labour of a beast, debas't  
 Lower than bond-slave ! Promise was that I  
 Should Israel from Philistian yoke deliver ,  
 Ask for this great deliverer now, and find him      40  
 Eyeless in Gaza at the mill with slaves,  
 Himself in bonds under Philistian yoke ,  
 Yet stay, let me not rashly call in doubt  
 Divine prediction , what if all foretold  
 Had been fulfill'd but through mine own default,      45  
 Whom have I to complain of but myself ?  
 Who this high gift of strength committed to me,  
 In what part lodg'd, how easily bereft me,  
 Under the seal of silence could not keep,  
 But weakly to a woman must reveal it,      50  
 O'ercome with importunity and tears  
 O impotence of mind, in body strong !  
 But what is strength, without a double share  
 Of wisdom ? vast, unwieldly, burdensome,  
 Proudly secure, yet liable to fall      55  
 By weakest subtleties, not made to rule,  
 But to subserve where wisdom bears command  
 God when he gave me strength, to show withal  
 How slight the gift was, hung it in my hair  
 But peace , I must not quarrel with the will      60

Of highes dispensation, which herein  
 Haply had ends above my reach to know ~  
 Suffices that to me strength is my bane,  
 And proves the source of all my miseries ,  
 So many, and so huge, that each apart                            65  
 Would ask a life to wail, but chief of all,  
 O loss of sight, of thee I most complain !  
 Blind among enemies, O worse than chains,  
 Dungeon, or beggary, or decrepit age !  
 Light the prime work of God to me is extinct,                    70  
 And all her various objects of delight  
 Annull'd, which might in part my grief have eas'd,  
 Inferior to the vilest now become  
 Of man or worm , the vilest here excel me,  
 They creep, yet see , I dark in light, expos'd                    75  
 To daily fraud, contempt, abuse and wrong,  
 Within doors, or without, still as a fool,  
 In power of others, never in my own ,  
 Scarce half I seem to live, dead more than half  
 O dark, dark, dark, amid the blaze of noon,                    80  
 Irrecoverably dark, total eclipse  
 Without all hope of day !  
 O first created beam, and thou great Word,  
 'Let there be light,' and light was over all ,  
 Why am I thus bereav'd thy prime decree ?                    85  
 The sun to me is dark  
 And silent as the moon,  
 When she deserts the night  
 Hid in her vacant interlunar cave  
 Since light so necessary is to life,                            90  
 And almost life itself, if it be true ,  
 That light is in the soul,  
 She all in every part ; why was the sight  
 To such a tender ball as th' eye confin'd,  
 So obvious and so easy to be quench't ?  
 And not, as feeling, through all parts diffus'd,  
 That she might look at will through every pore ?  
 Then had I not been thus exil'd from light,

As in the land of darkness, yet in light  
 To live a life half dead, a living death,  
 And buried, but (O yet more miserable!)  
 Myself my sepulchre, a moving grave  
 Buried, yet not exempt  
 By privilege of death and burial  
 From worst of other evils, pains and wrongs,  
 But made hereby obnoxious more  
 To all the miseries of life,  
 Life in captivity  
 Among inhuman foes  
 But who are these? for with joint pace I hear  
 The tread of many feet steering this way,  
 Perhaps my enemies who come to stare  
 At my affliction, and perhaps to insult,  
 Their daily practice to afflict me more

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## CHORUS

*Chorus* This, this is he, softly awhile,  
 Let us not break in upon him,  
 O change beyond report, thought, or belief!  
 See how he lies at random, carelessly diffus'd,  
 With languish't head unpropt,  
 As one past hope, abandon'd,  
 And by himself given over,  
 In slavish habit, ill-fitted weeds  
 O'er-worn and soil'd,  
 Or do my eyes misrepresent? Can this be he,  
 That heroic, that renown'd,  
 Irresistible Samson? whom unarm'd  
 No strength of man, or fiercest wild beast could withstand  
 Who tore the lion, as the lion tears the kid,  
 Ran on embattl'd armies clad in iron,  
 And weaponless himself,  
 Made arms ridiculous, useless the forgery  
 Of brazen shield and spear, the hammer'd cuirass,  
 Chalybean temper'd steel, and frock of mail  
 Adamantean proof,

But safest he who stood aloof,  
 When insupportably his foot advanc't,  
 In scorn of their proud arms and warlike tools,  
 Spurn'd them to death by troops The bold Ascalonite  
 Fled from his lion ramp, old warriors turn'd  
 Their plated backs under his heel,                            135  
 Or grovelling soil'd their crested helmets in the dust  
 Then with what trivial weapon came to hand,  
 The jaw of a dead ass, his sword of bone,  
 A thousand fore-skins fell, the flower of Palestine,  
 In Ramath-lechi famous to this day                            140  
 Then by man force pull'd up, and on his shoulders bore  
 The gates of Azza, post and massy bar,  
 Up to the hill by Hebron, seat of giants old,  
 No journey of a sabbath-day, and loaded so,  
 Like whom the Gentiles feign to bear up Heav'n            145  
 Which shall I first bewail,  
 Thy bondage or lost sight,  
 Prison within prison  
 Imseparably dark ?  
 Thou art become (O worst imprisonment !)                    155  
 The dungeon of thyself, thy soul  
 (Which men enjoying sight oft without cause complain)  
 Imprison'd now indeed,  
 In real darkness of the body dwells,  
 Shut up from outward light                                    160  
 To incorporate with gloomy night,  
 For inward light, alas !  
 Puts forth no visual beam  
 O mirror of our fickle state,  
 Since man on earth unparallel'd !                            165  
 The ~~ever~~ thy example stands,  
 By how much from the top of wondrous glory,  
 Strongest of mortal men,  
 To lowest pitch of abject fortune thou art fall'n  
 For him I reckon not in high estate  
 Whom long descent of birth  
 Or the sphere of fortune raises,

But thee whose strength, while virtue was her mate,  
Might have subdu'd the Earth,  
Universally crown'd with highest praises

175

*Samson* I hear the sound of words, their sense the air  
Dissolves unjointed ere it reach my ear

*Chorus* He speaks, let us draw nigh Matchless in might,  
The glory late of Israel, now the grief,  
We come thy friends and neighbours not unknown, 180  
From Eshtaoל and Zora's fruitful vale,  
To visit or bewail thee, or if better,  
Counsel or consolation we may bring,  
Salve to thy sores, apt words have power to swage  
The tumours of a troubl'd mind, 185  
And are as balm to fester'd wounds

*Samson* Your coming, friends, revives me, for I learn  
Now of my own experience, not by talk,  
How counterfeit a coin they are who friends  
Bear in their superscription, (of the most 190  
I would be understood) in prosperous days  
They swarm, but in adverse withdraw their head  
Not to be found, though sought Ye see, O friends,  
How many evils have enclos'd me round,  
Yet that which was the worst now least afflicts me, 195  
Blindness, for had I sight, confus'd with shame,  
How could I once look up, or heave the head?  
Who like a foolish pilot have shipwreck't  
My vessel trusted to me from above,  
Gloriously rigg'd, and for a word, a tear, 200  
Fool' have divulg'd the secret gift of God  
To a deceitful woman tell me, friends,  
Am I not sung, and proverb'd for a fool  
In every street? do they not say, how well!  
Are come upon him his deserts? yet why? 205  
Immeasurable strength they might behold  
In me, of wisdom nothing more than mean,  
This with the other should, at least, have pair'd,  
These two proportion'd ill drove me transverse.

*Chorus* Tax not divine disposal, wisest men  
 Have err'd, and by bad women been deceiv'd,  
 And shall again, pretend they ne'er so wise  
 Deject not then so overmuch thyself,  
 Who hast of sorrow thy full load besides  
 Yet truth to say, I oft have heard men wonder      210  
 Why thou should'st wed Philistian women rather  
 Than of thine own tribe fairer, or as fair,  
 At least of thy own nation, and as noble

*Samson* The first I saw at Timna, and she pleas'd  
 Me, not my parents that I sought to wed      220  
 The daughter of an infidel they knew not  
 That what I motion'd was of God, I knew  
 From intimate impulse, and therefore urg'd  
 The marriage on that by occasion hence  
 I might begin Israel's deliverance,      225  
 The work to which I was divinely call'd  
 She proving false, the next I took to wife,  
 (O that I never had! fond wish too late)  
 Was in the vale of Sorec, Dahila,  
 That specious monster, my accomplisht snare      230  
 I thought it lawful from my former act,  
 And the same end, still watching to oppress  
 Israel's oppressors of what now I suffer  
 She was not the prime cause, but I myself,  
 Who vanquisht with a peal of words (O weakness!)      235  
 Gave up my fort of silence to a woman

*Chorus* In seeking just occasion to provoke  
 The Philistine, thy country's enemy,  
 Thou never wast remiss, I bear thee witness  
 Yet Israel still serves with all his sons      240

*Samson* That fault I take not on me, but transfer  
 On Israel's governors, and heads of tribes,  
 Who seeing those great acts<sup>\*</sup> which God had done  
 Singly by me against their conquerors,  
 Acknowledg'd not, or not at all consider'd      245  
 Deliverance offer'd I on th' other side

Us'd no ambition to commend my deeds,  
 The deeds themselves, though mute, spoke loud the doer,  
 But they persisted deaf, and would not seem  
 To count them things worth notice, till at length      250  
 Their lords the Philistines with gather'd powers  
 Enter'd Judea seeking me, who then  
 Safe to the rock of Etham was retir'd,  
 Not flying, but fore-casting in what place  
 To set upon them, what advantag'd best,      255  
 Meanwhile the men of Judah, to prevent  
 The harass of their land, beset me round,  
 I willingly on some conditions came  
 Into their hands, and they as gladly yield me  
 To the uncircumcis'd a welcome prey,      260  
 Bound with two cords, but cords to me were threads  
 Toucht with the flame on their whole host I flew  
 Unarm'd, and with a trivial weapon fell'd  
 Their choicest youth, they only liv'd who fled  
 Had Judah that day join'd, or one whole tribe,      265  
 They had by this possess'd the towers of Gath,  
 And lorded over them whom they now serve  
 But what more oft in nations grown corrupt,  
 And by their vices brought to servitude,  
 Than to love bondage more than liberty,      270  
 Bondage with ease than strenuous liberty,  
 And to despise, or envy, or suspect  
 Whom God hath of his special favour rais'd  
 As their deliverer, if he aught begin,  
 How frequent to desert him, and at last      275  
 To heap ingratitude on worthiest deeds?

*Chorus* Thy words to my remembrance bring  
 How Succoth and the fort of Penuel  
 Their great deliverer contemn'd,  
 The matchless Gideon in pursuit      280  
 Of Midian and her vanquisht kings  
 And how ingrateful Ephraim  
 Had dealt with Jephtha, who by argument,  
 Not worse than by his shield and spear,

Defended Israel from the Ammonite, 285  
 Had not his prowess quell'd their pride  
 In that sore battle when so many di'd,  
 Without reprieve adjug'd to death,  
 For want of well pronouncing Shibboleth

*Samson* Of such examples add me to the roll, 290  
 Me easily indeed mine may neglect,  
 But God's propos'd deliverance not so

*Chorus* Just are the ways of God,  
 And justifiable to men,  
 Unless there be who think not God at all 295  
 If any be, they walk obscure,  
 For of such doctrine never was there school,  
 But the heart of the fool,  
 And no man therein doctor but himself

Yet more there be who doubt his ways not just, 300  
 As to his own edicts, found contradicting,  
 Then give the reins to wandring thought,  
 Regardless of his glory's diminution,  
 Till, by their own perplexities involv'd,  
 They ravel more, still less resolv'd, 305  
 But never find self-satisfying solution

As if they would confine th' Interminable,  
 And tie him to his own prescript,  
 Who made our laws to bind us, not himself,  
 And hath full right to exempt 310  
 Whom so it pleases him by choice  
 From national obstriction, without taint  
 Of sin, or legal debt,  
 For with his own laws he can best dispense

He would not else who never wanted means, 315  
 Nor in respect of the enemy just cause,  
 To set his people free,  
 Have prompted this heroic Nazarite,  
 Against his vow of strictest purity,  
 To seek in marriage that fallacious bride, 320  
 Unclean, unchaste

Down Reason then, at least vain reasonings down,  
 Though Reason here aver  
 That moral verdict quits her of unclean  
 Unchaste was subsequent, her stain not his.

325

But see, here comes thy reverend sire  
 With careful step, locks white as down,  
 Old Manoa advise  
 Forthwith how thou ought'st to receive him

*Samson* Ay me, another inward grief awak't,  
 With mention of that name renews th' assault

330

## MANOA

*Manoa* Brethren and men of Dan, for such ye seem,  
 Though in this uncouth place, if old respect,  
 As I suppose, towards your once gloried friend,  
 My son now captive, hither hath inform'd  
 Your younger feet, while mine cast back with age  
 Came lagging after, say if he be here

335

*Chorus* As signal now in low dejected state,  
 As erst in highest, behold him where he lies

*Manoa* O miserable change! is this the man,  
 That invincible Samson, far renown'd,  
 The dread of Israel's foes, who with a strength  
 Equivalent to angels walk'd their streets,  
 None offering fight, who single combatant  
 Duell'd their armies rankt in proud array,  
 Himself an army, now unequal match

340

To save himself against a coward arm'd  
 At one spear's length O ever-failing trust  
 In mortal strength! and oh what not in man  
 Deceivable and vain! nay what thing good  
 Pray'd for, but often proves our woe, our bane?  
 I pray'd for children, and thought barrenness  
 In wedlock a reproach, I gain'd a son,  
 And such a son as all men hail'd me happy,  
 Who would be now a father in my stead?  
 O wherefore did God grant me my request,  
 And as a blessing with such pomp adorn'd?

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|--|-----|
| Why are his gifts desirable, to tempt<br>Our earnest prayers, then giv'n with solemn hand<br>As graces, draw a scorpion's tail behind?<br>For this did the angel twice descend? for this<br>Ordain'd thy nurture holy, as of a plant<br>Select, and sacred, glorious for a while,<br>The miracle of men then in an hour<br>Ensnar'd, assaulted, overcome, led bound,<br>Thy foes' derision, captive, poor, and blind<br>Into a dungeon thrust, to work with slaves?<br>Alas, methinks whom God hath chosen once<br>To worthiest deeds, if he through frailty err,<br>He should not so o'erwhelm, and as a thrall,<br>Subject him to so foul indignities,<br>Be it but for honour's sake of former deeds  | 360 |
| <i>Samson</i> Appoint not heavenly disposition, father,<br>Nothing of all these evils hath befall'n me<br>But justly, I myself have brought them on,<br>Sole author I, sole cause if aught seem vile,<br>As vile hath been my folly, who have profan'd<br>The mystery of God given me under pledge<br>Of vow, and have betray'd it to a woman,<br>A Canaanite, my faithless enemy<br>This well I knew, nor was at all surpris'd,<br>But warn'd by oft experience did not she<br>Of Timna first betray me, and reveal<br>The secret wrested from me in her highth<br>Of nuptial love profest, carrying it straight<br>To them who had corrupted her, my spies,<br>And rivals? In this other was there found<br>More faith? who also in her prime of love,<br>Spousal embraces, vitiated with gold,<br>Though offer'd only, by the scent conceiv'd<br>Her spurious first-born, Treason against me<br>Thrice she assay'd with flattering prayers and sighs,<br>And amorous reproaches, to win from me<br>My capital secret, in what part my strength<br>Lay stor'd, in what part summ'd, that she might know, | 365 |
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Thrice I deluded her, and turn'd to sport  
 Her importunity, each time perceiving  
 How openly, and with what impudence  
 She purpos'd to betray me, and (which was worse  
 Than undissembl'd hate) with what contempt      400  
 She sought to make me traitor to myself  
 Yet the fourth time, when mustring all her wiles,  
 With blandisht parlies, femimine assaults,  
 Tongue-batteries, she surceas'd not day nor night  
 To storm me over-watcht, and wearied out,      405  
 At times when men seek most repose and rest  
 I yielded, and unlock'd her all my heart,  
 Who with a grain of manhood well resolv'd,  
 Might easily have shook off all her snares  
 But foul effeminacy held me yok't      410  
 Her bond-slave, O indignity, O blot  
 To honour and religion! servile mind,  
 Rewarded well with servile punishment!  
 The base degree to which I now am fall'n,  
 These rags, this grinding, is not yet so base      415  
 As was my former servitude, ignoble,  
 Unmanly, ignominous, infamous,  
 True slavery, and that blindness worse than this,  
 That saw not how degenerately I serv'd

*Manoa* I cannot praise thy marriage-choices, son,      420  
 Rather approv'd them not, but thou didst plead  
 Divine impulsion prompting how thou might'st  
 Find some occasion to infest our foes  
 I state not that, this I am sure, our foes  
 Found soon occasion thereby to make thee      425  
 Their captive, and their triumph, thou the sooner  
 Temptation found'st, or over-potent charms  
 To violate the sacred trust of silence  
 Deposited within thee, which to have kept  
 Tacit, was in thy power, true, and thou bear'st      430  
 Enough, and more, the burden of that fault,  
 Bitterly hast thou paid, and still art paying  
 That rigid score A worse thing yet remains,

This day the Philistines a popular feast  
 Here celebrate in Gaza, and proclaim  
 Great pomp, and sacrifice, and praises loud  
 To Dagon, as their god who hath deliver'd  
 Thee, Samson, bound and blind, into their hands,  
 Them out of thine, who slew'st them many a slain  
 So Dagon shall be magnifi'd, and God,  
 Besides whom is no God, compar'd with idols,  
 Disglorifi'd, blasphem'd, and had in scorn  
 By th' idolatrous rout amidst their wine,  
 Which to have come to pass by means of thee,  
 Samson, of all thy sufferings think the heaviest,  
 Of all reproach the most with shame that ever  
 Could have befall'n thee and thy father's house

*Samson* Father, I do acknowledge and confess  
 That I this honour, I this pomp have brought  
 To Dagon, and advanc'd his praises high  
 Among the heathen round, to God have brought

Dishonour, obloquy, and op't the mouths  
 Of idolists, and atheists, have brought scandal  
 To Israel, diffidence of God, and doubt

In teeble hearts, propense enough before  
 To waver, or fall off and join with idols,  
 Which is my chief affliction, shame and sorrow,  
 The anguish of my soul, that suffeis not  
 Mine eye to harbour sleep, or thoughts to rest

This only hope relieves me, that the strife  
 With me hath end, all the contest is now  
 'Twixt God and Dagon, Dagon hath presum'd,  
 Me overthrown, to enter lists with God,  
 His deity comparing and preferring

Before the God of Abraham He, be sure,  
 Will not connive, or linger, thus provok'd  
 But will arise and his great name assert  
 Dagon must stoop, and shall ere long receive  
 Such a discomfit, as shall quite despoil him  
 Of all these boasted trophies won on me,  
 And with confusion blank his worshippers.

435

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*Man* With cause this hope relieves thee, and these words  
 I as a prophecy receive, for God,  
 Nothing more certain, will not long defer  
 To vindicate the glory of his name                          475  
 Against all competition, nor will long  
 Endure it doubtful, whether God be Lord,  
 Or Dagon But for thee what shall be done?  
 Thou must not in the meanwhile, here forgot,  
 Lie in this miserable loathsome plight,                          480  
 Neglected I already have made way  
 To some Philistine lords, with whom to treat  
 About thy ransom well they may by this  
 Have satisfi'd their utmost of revenge  
 By pains and slaveries worse than death, inflicted                  485  
 On thee, who now no more canst do them harm

*Samson* Spare that proposal, father, spare the trouble  
 Of that solicitation, let me here,  
 As I deserve, pay on my punishment,  
 And expiate, if possible, my crime,                          490  
 Shameful garrulity To have reveal'd  
 Secrets of men, the secrets of a friend,  
 How heinous had the fact been, how deserving  
 Contempt, and scorn of all, to be excluded  
 All friendship, and avoided as a blab,                          495  
 The mark of fool, set on his front? But I  
 God's counsel have not kept, his holy secret  
 Presumpruently have publish'd, impiously,  
 Weakly at least, and shamefully, a sin  
 That Gentiles in their parables condemn,                          500  
 To their abyss and horrid pains confin'd

*Manoa* Be penitent, and for thy fault contrite,  
 \*But act not in thy own affliction, son.  
 Repent the sin, but if the punishment  
 Thou canst avoid, self-preservation bids,  
 Or th' execution leave to high disposal,                          505  
 And let another hand, not thine, exact  
 Thy penal forfeit from thyself perhaps  
 God will relent, and quit thee all his debt,

Who ever more approves and more accepts  
 (Best pleas'd with humble and filial submission) 510  
 Him who imploring mercy sues for life,  
 Than who self-rigorous chooses death as due,  
 Which argues over-just, and self-displeas'd,  
 For self-offence, more than for God offended  
 Reject not then what offer'd means, who knows 515  
 But God hath set before us to return thee  
 Home to thy country and his sacred house?  
 Where thou may'st bring thy off'rings, to avert  
 His further ire, with prayers and vows renew'd 520

*Samson* His pardon I implore, but as for life,  
 To what end should I seek it? when in strength  
 All mortals I excell'd, and great in hopes  
 With youthful courage and magnanimous thoughts  
 Of birth from Heav'n foretold and high exploits, 525  
 Full of divine instinct, after some proof  
 Of acts indeed heroic, far beyond  
 The sons of Anak, famous now and blaz'd,  
 Fearless of danger, like a petty god  
 I walk'd about admir'd of all, and dreaded 530  
 On hostile ground, none daring my affront  
 Then swell'n with pride into the snare I fell  
 Of fair, fallacious looks, venereal trains,  
 Soft'nd with pleasure and voluptuous life,  
 At length to lay my head and hallow'd pledge 535  
 Of all my strength in the lascivious lap  
 Of a deceitful concubine, who shone me  
 Like a tame wether, all my precious fleece,  
 Then turn'd me out ridiculous, despoil'd,  
 Shav'n, and disarm'd among my enemies 540

*Chorus* Desire of wine and all delicious drinks,  
 Which many a famous warrior overturns,  
 Thou could'st repress, nor did the dancing ruby,  
 Sparkling out-pour'd, the flavour, or the smell,  
 Or taste that cheers the heart of gods and men,  
 Allure thee from the cool crystalline stream

*Samson* Wherever fountain or fresh current flow'd  
 Against the eastern ray, translucent, pure  
 With touch ethereal of Heav'n's fiery rod,  
 I drank, from the clear milky juice allaying      550  
 Thirst, and refresh't nor envi'd them the grape  
 Whose heads that turbulent liquor fills with fumes

*Chorus* O madness' to think use of strongest wines  
 And strongest drunks our chief support of health,  
 When God with these forbidd'n made choice to rear      555  
 His mighty champion, strong above compare,  
 Whose drink was only from the liquid brook

*Samson* But what avail'd this temperance, not complete  
 Against another object more enticing?  
 What boots it at one gate to make defence,      560  
 And at another to let in the foe,  
 Effeminate vanquish't by which means,  
 Now blind, disheart'nd, sham'd, dishonour'd, quell'd,  
 To what can I be useful? wherein serve  
 My nation, and the work from Heav'n impos'd?      565  
 But to sit idle on the household hearth,  
 A burdenous drone, to visitants a gaze,  
 Or pitied object, these redundant locks  
 Robustious to no purpose clustering down,  
 Vain monument of strength, till length of years      570  
 And sedentary numbness craze my limbs  
 To a contemptible old age obscure  
 Here rather let me drudge, and earn my bread,  
 Till vermin, or the draf of servile food  
 Consume me, and oft-invocated death      575  
 Hast'n the welcome end of all my pains

*Man* Wilt thou then serve the Philistines with that gift  
 Which was expressly giv'n thee to annoy them?  
 Better at home lie bed-rid, not only idle,  
 Inglorious, unemploy'd, with age outworn      580  
 But God who caus'd a fountain at thy prayer  
 From the dry ground to spring, thy thirst to allay  
 After the brunt of battle, can as easy

Cause light again within thy eyes to spring,  
Wherewith to serve him better than thou hast , 585  
And I persuade me so , why else this strength  
Miraculous yet remaining in those locks ?  
His might continues in thee not for naught ,  
Nor shall his wondrous gifts be frustrate thus

*Samson* All otherwise to me my thoughts portend ,  
That these dark orbs no more shall treat with light ,  
Nor th' other light of life continue long ,  
But yield to double darkness , nigh at hand  
So much I feel my genial spirits droop ,  
My hopes all flat , Nature within me seems 595  
In all her functions weary of herself ,  
My race of glory run , and race of shame ,  
And I shall shortly be with them that rest

*Manoa* Believe not these suggestions , which proceed  
From anguish of the mind and humours black 600  
That mingle with thy fancy I however  
Must not omit a father's timely care  
To prosecute the means of thy deliverance ,  
By ransom or how else meanwhile be calm ,  
And healing words from these thy friends , admit 605

*Samson* O ' that torment should not be confin'd  
To the body's wounds and sores ,  
With maladies innumerable  
In heart , head , breast , and reins ,  
But must secret passage find 610  
To th' inmost mind ,  
There exercise all his fierce accidents ,  
And on her purest spirits prey  
As on entrails , joints , and limbs ,  
With answerable pains , but more intense , 615  
Though void of corporal sense

My griefs not only pain me  
As a lingring disease ,  
But finding no redress , ferment and rage ,  
Nor less than wounds immedicable 620

Rankle, and fester, and gangrene,  
To black mortification  
Thoughts my tormentors, arm'd with deadly stings,  
Mangle my apprehensive tenderest parts,  
Exasperate, exulcerate, and raise  
Dire inflammation which no cooling herb  
Or med'cinal liquor can assuage,  
Nor breath of vernal air from snowy Alp  
Sleep hath forsook and giv'n me o'er  
To death's benumbing opium as my only cure  
Thence faintings, swoonings of despair,  
And sense of Heav'n's desertion

I was his nursling once and choice delight,  
His destin'd from the womb,  
Promis'd by Heavenly message twice descending.  
Under his special eye  
Abstemious I grew up and thrived amain,  
He led me on to mightiest deeds  
Above the nerve of mortal arm  
Against the uncircumcis'd, our enemies  
But now hath cast me off as never known,  
And to those cruel enemies,  
Whom I by his appointment had provok't,  
Left me all helpless with th' irreparable loss  
Of sight, reserv'd alive to be repeated  
The subject of their cruelty or scorn  
Nor am I in the list of them that hope,  
Hopeless are all my evils, all remediless,  
This one prayer yet remains, might I be heard,  
No long petition, speedy death,  
The close of all my miseries, and the balm

*Chorus* Many are the sayings of the wise,  
In antient and in modern books enroll'd,  
Extolling patience as the truest fortitude,  
And to the bearing well of all calamities,  
All chances incident to man's frail life,  
Consolatories writ  
With studied argument, and much persuasion sought,

- Lenient of grief and anxious thought,  
But with th' afflicted in his pangs their sound  
Little prevails, or rather seems a tune  
Harsh, and of dissonant mood from his complaint,  
Unless he feel within  
Some source of consolation from above,  
Secret refreshings that repair his strength, 660  
And fainting spirits uphold
- God of our fathers, what is man!  
That thou towards him with hand so various,  
(Or might I say contrarious?)  
Tempeſt thy providence through his short course, 670  
Not evenly, as thou rul'st  
The angelic orders, and inferior creatures mute,  
Irrational and brute  
Nor do I name of men the common rout,  
That wand'ring loose about, 675  
Grow up and perish, as the summer-fly,  
Heads without name, no more remember'd,  
But such as thou hast solemnly elected,  
With gifts and graces eminently adorn'd  
To some great work, thy glory, 680  
And people's safety, which in part they effect  
Yet towards these thus dignifi'd, thou oft  
Amidst their hight of noon,  
Changest thy countenance and thy hand, with no regard  
Of highest favours past 685  
From thee on them, or them to thee of service  
Nor only dost degrade them, or remit  
To life obscur'd, which were a fair dismission,  
But throw'st them lower than thou didst exalt them high,  
Unseemly falls in human eye, 690  
Too grievous for the trespass or omission,  
Oft leav'st them to the hostile sword  
Of heathen and profane, their carcasses  
To dogs and fowls a prey, or else captiv'd,  
Or to the unjust tribunals, under change of times, 695  
And condemnation of the ingrateful multitude

If these they 'scape, perhaps in poverty  
 With sickness and disease thou bow'st them down,  
 Painful diseases, and deform'd,  
 In crude old age,  
 Though not disordinate, yet causeless suff'ring  
 The punishment of dissolute days, in fine,  
 Just or unjust, alike seem miserable,  
 For oft alike both come to evil end

700

So deal not with this once thy glorious champion,      705  
 The image of thy strength, and mighty minister  
 What do I beg? how hast thou dealt already?  
 Behold him in this state calamitous, and turn  
 His labours, for thou canst, to peaceful end

But who, is this, what thing of sea or land?      710  
 Female of sex it seems,  
 That so bedeckt, ornate, and gay,  
 Comes this way sailing  
 Like a stately ship

Of Tarsus, bound for th' isles      715  
 Of Javan or Gadire,  
 With all her bravery on, and tackle trim,

Sails fill'd, and streamers waving,  
 Courted by all the winds that hold them play,  
 An amber scent of odorous perfume

Her harbinger, a damsel train behind  
 Some rich Philistian matron she may seem,  
 And now at nearer view, no other certain  
 Than Dahila, thy wife

720

724

*Samson* My wife! my traitress! let her not come near me

*Chorus* Yet on she moves, now stands; and eyes thee fixt,  
 About t' have spoke, but now with head declin'd  
 Like a fair flower surcharg'd with dew, she weeps,  
 And words address seem into tears dissolv'd,  
 Wetting the borders of her silken veil  
 But now again she makes address to speak

73c

## DALILA

*Dalila* With doubtful feet and wavering resolution  
 I came, still dreading thy displeasure, Samson,  
 Which to have merited, without excuse,  
 I cannot but acknowledge, yet if tears                           735  
 May expiate, (though the fact more evil drew  
 In the perverse event than I foresaw,)  
 My penance hath not slack'n'd, though my pardon  
 No way assur'd But conjugal affection,  
 Prevailing over fear and timorous doubt,                           740  
 Hath led me on, desirous to behold  
 Once more thy face, and know of thy estate,  
 If aught in my ability may serve  
 To lighten what thou suffer'st, and appease  
 Thy mind with what amends is in my power,                   745  
 Though late, yet in some part to recompense  
 My rash but more unfortunate misdeed'

*Samson* Out, out, hyæna! these are thy wonted arts,  
 And arts of every woman false like thee,  
 To break all faith, all vows, deceive, betray,                   750  
 Then as repentant to submit, beseech,  
 And reconciliation move with feign'd remorse,  
 Confess, and promise wonders in her change,  
 Not truly penitent, but chief to try  
 Her husband, how far usg'd his patience bears,                   755  
 His virtue or weakness which way to assail  
 Then with more cautious and instructed skill  
 Again transgresses, and again submits,  
 That wisest and best men, full oft beguil'd,  
 With goodness principl'd not to reject                           760  
 The penitent, but ever to forgive,  
 Are drawn to wear out miserable days,  
 Entangl'd with a pois'rous bosom snake,  
 If not by quick destruction soon cut off,  
 As I by thee, to ages an example                                   765

*Dalila* Yet hear me, Samson, not that I endeavour  
 To lessen or extenuate my offence,

But that on th' other side if it be weigh'd  
By itself, with aggravations not surcharg'd,  
Or else with just allowance counterpois'd,  
I may, if possible, thy pardon find

770

The easier towards me, or thy hatred less  
First granting, as I do, it was a weakness  
In me, but incident to all our sex,  
Curiosity, inquisitive, importune

775

Of secrets, then with like infirmity  
To publish them, both common female faults  
Was it not weakness also to make known  
For importunity, that is for naught,

780

Wherein consisted all thy strength and safety?  
To what I did thou show'dst me first the way

But I to enemies reveal'd, and should not

Nor should'st thou have trusted that to woman's frailty  
Ere I to thee, thou to thyself wast cruel

Let weakness then with weakness come to parle,  
So near related, or the same of kind,

785

Thine forgive mine, that men may censure thine  
The gentler, if severely thou exact not

More strength from me, than in thyself was found  
And what if love, which thou interpret'st hate,

790

The jealousy of love, powerful of sway

In human hearts, nor less in mine towards thee,  
Caus'd what I did? I saw thee mutable

Of fancy, fear'd lest one day thou would'st leave me  
As her at Timna, sought by all means, therefore,

795

How to endear, and hold thee to me firmest,  
No better way I saw than by importuning

To learn thy secrets, get into my power

Thy key of strength and safety thou wilt say,  
Why then reveal'd? I was assur'd by those

800

Who tempted me, that nothing was design'd

Against thee but safe custody, and hold

That made for me, I knew that liberty

Would draw thee forth to perilous enterprises,  
While I at home sate full of cares and fears,

Wailing thy absence in my widow'd bed,

Here I should still enjoy thee day and night,  
 Mine and love's prisoner, not the Philistines',  
 Whole to myself, unhazarded abroad,  
 Fearless at home of partners in my love.                            810  
 These reasons in love's law have pass'd for good,  
 Though fond and reasonless to some perhaps,  
 And love hath oft, well meaning, wrought much woe,  
 Yet always pity or pardon hath obtain'd.  
 Be not unlike all others, not austere                            815  
 As thou art strong, inflexible as steel  
 If thou in strength all mortals dost exceed,  
 In uncompassionate anger do not so

*Samson* How cunningly the sorceress displays  
 Her own transgressions, to upbraid me mine!  
 That malice, not repentance, brought thee hither,  
 By this appears I gave, thou say'st, th' example,  
 I led the way, bitter reproach, but true,  
 I to myself was false ere thou to me  
 Such pardon therefore as I give my folly,                            820  
 Take to thy wicked deed, which when thou seest  
 Impartial, self-severe, inexorable,  
 Thou wilt renounce thy seeking, and much rather  
 Confess it feign'd weakness is thy excuse,  
 And I believe it, weakness to resist                            825  
 Philistian gold if weakness may excuse,  
 What murderer, what traitor, parricide  
 Incestuous, sacrilegious, but may plead it?  
 All wickedness is weakness that plea therefore  
 With God or man will gain thee no remission                    830  
 But love constrain'd thee. call it furious rage  
 To satisfy thy lust love seeks to have love,  
 My love how could'st thou hope, who tookst the way  
 To raise in me inexpiable hate,  
 Knowing, as needs I must, by thee betray'd?                    835  
 In vain thou striv'st to cover shame with shame,  
 Or by evasions thy crime uncover'st more.

*Dalib* Since thou determin'st weakness for no plea  
 In man or woman, though to thy own condemning,

- Hear what assaults I had, what snares besides, 845  
 What sieges girt me round, ere I consented,  
 Which might have aw'd the best-resolv'd of men,  
 The constantest, to have yielded without blame  
 It was not gold, as to my charge thou lay'st,  
 That wrought with me thou know'st the magistrates 850  
 And princes of my country came in person,  
 Solicited, commanded, threaten'd, urg'd,  
 Adjur'd by all the bonds of civil duty  
 And of religion, press'd how just it was,  
 How honourable, how glorious, to entrap 855  
 A common enemy, who had destroy'd  
 Such numbers of our nation and the priest  
 Was not behind, but ever at my ear,  
 Preaching how meritorious with the gods  
 It would be to ensnare an irreligious 860  
 Dishonourer of Dagon what had I  
 To oppose against such powerful arguments?  
 Only my love of thee held long debate,  
 And combated in silence all these reasons  
 With hard contest at length that grounded maxim 865  
 So rife and celebrated in the mouths  
 Of wisest men, that to the public good  
 Private respects must yield, with grave authority  
 Took full possession of me and prevail'd,  
 Virtue, as I thought, truth, duty, so enjoining 870
- Sams* I thought where all thy circling wiles would end,  
 In feign'd religion, smooth hypocrisy  
 But had thy love, still odiously pretended,  
 Been, as it ought, sincere, it would have taught thee  
 Far other reasonings, brought forth other deeds 875  
 I before all the daughters of my tribe  
 And of my nation chose thee from among  
 My enemies, lov'd thee, as too well thou knew'st,  
 Too well, unbosom'd all my secrets to thee,  
 Not out of levity, but overpower'd 880  
 By thy request, who could deny thee nothing,  
 Yet now am judg'd an enemy Why then

Didst thou at first receive me for thy husband,  
 Then, as since then, thy country's foe profest?  
 Being once a wife, for me thou wast to leave  
 Parents and country, nor was I their subject,  
 Nor under their protection, but my own,  
 Thou mine, not theirs if aught against my life  
 Thy country sought of thee, it sought unjustly,  
 Against the law of nature, law of nations,  
 No more thy country, but an impious crew  
 Of men conspiring to uphold their state  
 By worse than hostile deeds, violating the ends  
 For which our country is a name so dear,  
 Not therefore to be obey'd But zeal mov'd thee,  
 To please thy gods thou didst it, gods unable  
 To acquit themselves and prosecute their foes  
 But by ungodly deeds, the contradiction  
 Of their own deity, gods cannot be,  
 Less therefore to be pleas'd, obey'd, or fear'd  
 These false pretexts and varnish'd colours failing,  
 Bare in thy guilt how foul must thou appear!

*Dahla* In argument with men a woman ever  
 Goes by the worse, whatever be her cause

*Samson* For want of words, no doubt, or lack of breath,  
 Witness when I was worried with thy peals

*Dahla* I was a fool, too rash, and quite mistaken  
 In what I thought would have succeeded best  
 Let me obtain forgiveness of thee, Samson,  
 Afford me place to show what recompense  
 Towards thee I intend for what I have misdone,  
 Misguided, only what remains past cure  
 Bear not too sensibly, nor still insist  
 To afflict thyself in vain, though sight be lost,  
 Life yet hath many solaces, enjoy'd  
 Where other senses want not their delights,  
 At home in leisure and domestic ease,  
 Exempt from many a care and chance to which  
 Eyesight exposes daily men abroad

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I to the lords will intercede, not doubting  
 Their favourable ear, that I may fetch thee  
 From forth this loathsome prison-house, to abide  
 With me, where my redoubl'd love and care,  
 With nursing diligence, to me glad office,  
 May ever tend about thee to old age,  
 With all things grateful cheer'd, and so suppli'd,  
 That what by me thou hast lost thou least shall miss

920

*Samson* No, no, of my condition take no care,  
 It fits not, thou and I long since are twain,  
 Nor think me so unwary, or accurst  
 To bring my feet again into the snare  
 Where once I have been caught I know thy trains,  
 Though dearly to my cost, thy gins, and toils,  
 Thy fair enchanted cup, and warbling charms  
 No more on me have power, their force is null'd,  
 So much of adder's wisdom I have learnt  
 To fence my ear against thy sorceries  
 If in my flower of youth and strength, when all men  
 Lov'd, honour'd, fear'd me, thou alone could'st hate me,  
 Thy husband, slight me, sell me, and forego me,  
 How would'st thou use me now, blind, and thereby  
 Deceivable, in most things as a child  
 Helpless, thence easily contemn'd, and scorn'd,  
 And last neglected? How wouldest thou insult,  
 When I must live uxorious to thy will,  
 In perfet thraldom! how again betray me,  
 Bearing my words and doings to the lords  
 To gloss upon, and censuring, frown or smile!  
 This jail I count the house of liberty  
 To thine, whose doors my feet shall never enter

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*Dahla* Let me approach at least, and touch thy hand

*Samson* Not for thy life, lest fierce remembrance wake  
 My sudden rage to tear thee joint by joint  
 At distance I forgive thee, go with that,  
 Bewail thy falsehood, and the pious works  
 It hath brought forth to make thee memorable

955

Among illustrious women, faithful wives  
 Cherish thy hasten'd widowhood with the gold  
 Of matrimonial treason so farewell

*Dahla* I see thou art implacable, more deaf  
 To prayers, than winds and seas, yet winds to seas  
 Are reconcil'd at length, and sea to shore

Thy anger, unappeasable, still rages,  
 Eternal tempest, never to be calm'd  
 Why do I humble thus myself, and suing  
 For peace, reap nothing but repulse and hate?  
 Bid go with evil omen, and the brand  
 Of infamy upon my name denounc't?

To mix with thy concernsments I desist  
 Henceforth, nor too much disapprove my own  
 Fame if not double-fac't is double-mouth'd,  
 And with contrary blast proclaims most deeds,  
 On both his wings, one black, the other white,  
 Bears greatest names in his wild airy flight

My name perhaps among the circumcis'd  
 In Dan, in Judah, and the bordering tribes,  
 To all posterity may stand defam'd,  
 With malediction mention'd, and the blot  
 Of falsehood most unconjugal traduc't  
 But in my country where I most desire,

In Ecron, Gaza, Asdod, and in Gath  
 I shall be nam'd among the famousest  
 Of women, sung at solemn festivals,  
 Living and dead recorded, who to save

Her country from a fierce destroyer, chose  
 Above the faith of wedlock-bands, my tomb  
 With odours visited, and annual flowers  
 Not less renown'd than in mount Ephraim  
 Jael, who with inhospitable guile

Smote Sisera sleeping through the temples nail'd.  
 Nor shall I count it heinous to enjoy  
 The public marks of honour and reward  
 Conferr'd upon me, for the piety  
 Which to my country I was judg'd to have shewn

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At this whoever envies or repines, 995  
 I leave him to his lot, and like my own

*Chorus* She's gone, a manifest serpent by her sting  
 Discover'd in the end, till now conceal'd

*Samson* So let her go, God sent her to debase me,  
 And aggravate my folly who committed 1000  
 To such a viper his most sacred trust  
 Of secresy, my safety, and my life

*Chorus* Yet beauty, though injurious, hath strange power,  
 After offence returning, to regain  
 Love once possest, nor can be easily 1005  
 Repuls't, without much inward passion felt,  
 And secret sting of amorous remorse

*Samson* Love-quarrels oft in pleasing concord end,  
 Not wedlock-treachery endangering life

*Chorus* It is not virtue, wisdom, valour, wit, 1010  
 Strength, comeliness of shape, or amplest merit,  
 That woman's love can win or long inherit,  
 But what it is, hard is to say,  
 Harder to hit,  
 (Which way soever men refer it) 1015  
 Much like thy riddle, Samson, in one day  
 Or seven, though one should musing sit

If any of these or all, the Timnian bride  
 Had not so soon preferr'd  
 Thy paronymph, worthless to thee compar'd, 1020  
 Successor in thy bed,  
 Nor both so loosely disallid  
 Their nuptials, nor this last so treacherously  
 Had shorn the fatal harvest of thy head  
 Is it for that such outward ornament 1025  
 Was lavisht on their sex, that inward gifts  
 Were left for haste unfinish't, judgment scant,  
 Capacity not rais'd to apprehend  
 Or value what is best  
 In choice, but oftest to affect the wrong? 1030  
 Or was too much of self-love mixt,

Of constancy no root infix't, That either they love nothing, or not long, Whate'er it be, to wisest men and best Seeming at first all heavenly under virgin veil,	1035
Seeming at first all heavenly under virgin veil, Soft, modest, meek, demure, Once join'd, the contrary she proves, a thorn Intestine, far within defensive arms	
A cleaving mischief, in his way to virtue Adverse and turbulent, or by her charms Draws him awry, enslav'd	1040
With dotage, and his sense deprav'd To folly and shameful deeds which ruin ends What pilot so expert but needs must wreck Imbark'd with such a steersmate at the helm?	
Favour'd of Heav'n' who finds One virtuous, rarely found, That in domestic good combines Happy that house' his way to peace is smooth	1045
But virtue which breaks through all opposition, And all temptation can remove, Most shines, and most is acceptable above	
Therefore God's universal law Gave to the man despotic power	1050
Over his female in due awe, Nor from that right to part an hour,	
Smile she or lour So shall he least confusion draw'	1055
On his whole life, not sway'd By female usurpation, or dismay'd	
But had we best retire? I see a storm	1060
<i>Samson</i> Fair days have oft contracted wind and rain <i>Chorus</i> But this another kind of tempest brings <i>Samson</i> Be less abstruse, my riddling days are past <i>Chorus</i> Look now for no enchanting voice, nor fear	
The bait of honied words, a rougher tongue	1065
Draws hitherward, I know him by his stride,	
The giant Harapha of Gath, his look	

Haughty as is his pile high-built and proud  
 Comes he in peace? what wind hath blown him hither 1070  
 I less conjecture than when first I saw  
 The sumptuous Dalila floating this way  
 His habit carries peace, his brow defiance

*Samson* Or peace or not, alike to me he comes

*Chorus* His fraught we soon shall know, he now arrives

### HARAPHA

*Harapha* I come not, Samson, to condole thy chance, 1070  
 As these perhaps, yet wish it had not been,  
 Though for no friendly intent I am of Gath,  
 Men call me Harapha, of stock renown'd  
 As Og, or Anak and the Emims old 1080  
 That Kiriatham held, thou know'st me now  
 If thou at all art known Much I have heard  
 Of thy prodigious might and feats perform'd,  
 Incredible to me, in this displeas'd,  
 That I was never present on the place 1085  
 Of those encounters, where we might have tri'd  
 Each other's force in camp or listed field,  
 And now am come to see of whom such noise  
 Hath walk'd about, and each limb to survey,  
 If thy appearance answer loud report 1090

*Samson* Thy way to know were not to see but taste

*Harapha* Dost thou already single me? I thought  
 Gyves and the mill had tamed thee O that fortune  
 Had brought me to the field, where thou art fam'd  
 To have wrought such wonders with an ass's jaw, 1095  
 I should have forc'd thee soon with other arms,  
 Or left thy carcass where the ass lay thrown  
 So had the glory of prowess been recover'd  
 To Palestine, won by a Philistine  
 From the unforeskinn'd race, of whom thou bear'st 1100  
 The highest name for valiant acts, that honour,  
 Certain to have won by mortal duel from thee.

*Samson* Boast not of what thou would'st have done, but do  
What then thou would'st, thou seest it in thy hand      1105

*Harappa* To combat with a blind man I disdain,  
And thou hast need much washing to be toucht

*Samson* Such usage as your honourable lords  
Afford me assassinated and betray'd,  
Who durst not with their whole united powers      1110  
In fight withstand me single and unarm'd,  
Nor in the house with chamber-ambushes  
Close-banded durst attack me, no, not sleeping,  
Till they had hir'd a woman, with their gold  
Breaking her marriage-faith, to circumvent me      1115  
Therefore without feign'd shifts let be assign'd  
Some narrow place enclos'd, where sight may give thee,  
Or rather flight, no great advantage on me,  
Then put on all thy gorgeous arms, thy helmet  
And brigandine of brass, thy broad habergeon,      1120  
Vant-brace and greves, and gauntlet, add thy spear,  
A weaver's beam, and seven-times-folded shield,  
I only with an oak'n staff will meet thee,  
And raise such outcries on thy clatter'd iron,  
Which long shall not withhold me from thy head,      1125  
That in a little time while breath remains thee,  
Thou oft shalt wish thyself at Gath, to boast  
Again in safety what thou would'st have done  
To Samson, but shalt never see Gath more

*Harappa* Thou durst not thus disparage glorious arms,  
Which greatest heroes have in battle worn,      1131  
Their ornament and safety, had not spells,  
And black enchantments, some magician's art,  
Arm'd thee or charm'd thee strong, which thou from Heaven  
Feign'dst at thy birth was given thee in thy hair,      1135  
Where strength can least abide, though all thy hairs  
Were bristles rang'd like those that ridge the back  
Of chaf't wild boars, or ruffil'd porcupines

*Samson* I know no spells, use no forbidden arts,  
My trust is in the living God who gave me      1140

At my nativity this strength, diffus'd  
 No less through all my sinews, joints, and bones,  
 Than thine, while I preserv'd these locks unshorn,  
 The pledge of my unviolated vow  
 For proof hereof, if Dagon be thy god,      1145  
 Go to his temple, invoke his aid  
 With solemnest devotion, spread before him  
 How highly it concerns his glory now  
 To frustrate and dissolve these magic spells,  
 Which I to be the power of Israel's God      1150  
 Avow, and challenge Dagon to the test,  
 Offering to combat thee his champion bold,  
 With th' utmost of his godhead seconded  
 Then thou shalt see, or rather to thy sorrow  
 Soon feel, whose god is strongest, thine or mine      1155

*Harapha* Presume not on thy God, whate'er he be,  
 Thee he regards not, owns not, hath cut off  
 Quite from his people, and delivered up  
 Into thy enemies' hand, permitted them  
 To put out both thine eyes, and fetter'd send thee      1160  
 Into the common prison, there to grind  
 Among the slaves and asses thy comrades,  
 As good for nothing else, no better service,  
 With those thy boist'rous locks, no worthy match  
 For valour to assail, nor by the sword      1165  
 Of noble warrior, so to stain his honour,  
 But by the barber's razor best subdu'd

*Samson* All these indignities, for such they are  
 From thine, these evils I deserve, and more,  
 Acknowledge them from God inflicted on me      1170  
 Justly, yet despair not of his final pardon  
 Whose ear is ever open, and his eye  
 Gracious to re-admit the suppliant  
 In confidence whereof I once again  
 Defy thee to the trial of mortal fight,      1175  
 By combat to decide whose god is God,  
 Thine, or whom I with Israel's sons adore

*Har* Fair honour that thou dost thy God, in trusting  
 He will accept thee to defend his cause,                   1179  
 A murderer, a revolter, and a robber !

*Samson* Tongue-doughty giant, how dost thou prove me  
 these ?

*Harapha* Is not thy nation subject to our lords ?  
 Their magistrates confess it, when they took thee  
 As a league-breaker and deliver'd bound  
 Into our hands for hadst thou not committed           1185  
 Notorious murder on those thirty men  
 At Ascalon, who never did thee harm,  
 Then like a robber stripp'dst them of their robes ?  
 The Philistines, when thou hadst broke the league,  
 Went up with armed powers thee only seeking,           1190  
 To others did no violence nor spoil

*Samson* Among the daughters of the Philistines  
 I chose a wife, which argu'd me no foe,  
 And in your city held my nuptial feast  
 But your ill-meaning politician lords,                   1195  
 Under pretence of bridal friends and guests,  
 Appointed to await me thirty spies,  
 Who threat'ning cruel death constrain'd the bride  
 To wring from me, and tell to them my secret,  
 That solv'd the riddle which I had propos'd           1200  
 When I perceiv'd all set on enmity,  
 As on my enemies, wherever chanc'd,  
 I us'd hostility, and took their spoil  
 To pay my undermers in their coin  
 My nation was subjected to your lords                   1205  
 It was the force of conquest, force with force  
 Is well ejected, when the conquer'd can,  
 But I a private person, whom my country  
 As a league-breaker gave up bound, presum'd  
 Single rebellion and did hostile acts                   1210  
 I was no private but a person rais'd  
 With strength sufficient and command from Heav'n  
 To free my country, if their servile minds

Me their deliverer sent would not receive,  
 But to their masters gave me up for naught,      1215  
 Th' unworthier they, whence to this day they serve  
 I was to do my part from Heav'n assign'd,  
 And had perform'd it if my known offence  
 Had not disabl'd me, not all your force  
 These shifts refuted, answer thy appellant,  
 Though by his blindness maim'd for high attempts,      1220  
 Who now defies thee thrice to single fight,  
 As a petty enterprise of small enforce

*Harapha* With thee a man condemn'd, a slave enroll'd,  
 Due by the law to capital punishment ?      1225  
 To fight with thee no man of arms will deign

*Samson* Cam'st thou for this, vain boaster, to survey me,  
 To descant on my strength, and give thy verdict ?  
 Come nearer, part not hence so slight inform'd ,  
 But take good heed my hand survey not thee      1230

*Harapha* O Baal-zebub ! can my ears unus'd  
 Hear these dishonours, and not render death ?

*Samson* No man withholds thee, nothing from thy hand  
 Fear I incurable, bring up thy van ,  
 My heels are fetter'd, but my fist is free      1235

*Harapha* This insolence other kind of answer fits

*Samson* Go, baffl'd coward, lest I run upon thee,  
 Though in these chains, bulk without spirit vast ,  
 And with one buffet lay thy structure low,  
 Or swing thee in the air, then dash thee down  
 To the hazard of thy brains and shatter'd sides      1240

*Harapha* By Astaroth, ere long thou shalt lament  
 These braveries, in irons loaden on thee

*Chorus* His giantship is gone somewhat crest-fall'n,  
 Stalking with less unconsci'nable strides,      1245  
 And lower looks, but in a sultry chafe

*Samson* I dread him not, nor all his giant-brood,  
 Though fame divulge him father of five sons,  
 All of gigantic size, Goliath chief

*Chorus* He will directly to the lords, I fear,  
And with malicious counsel stir them up  
Some way or other yet further to afflict thee

*Samson* He must allege some cause, and offer'd fight  
Will not dare mention, lest a question rise  
Whether he durst accept the offer or not,                   1250  
And that he durst not plain enough appear'd  
Much more affliction than already felt  
They cannot well impose, nor I sustain,  
If they intend advantage of my labours,  
The work of many hands, which earns my keeping   1260  
With no small profit daily to my owners  
But come what will, my deadliest foe will prove  
My speediest friend, by death to rid me hence,  
The worst that he can give, to me the best  
Yet so it may fall out, because their end                 1265  
Is hate, not help to me, it may with mine  
Draw their own ruin who attempt the deed

*Chorus* Oh how comely it is and how reviving  
To the spirits of just men long oppress'd!  
When God into the hands of their deliverer           1270  
Puts invincible might  
To quell the mighty of the earth, th' oppressor,  
The brute and boist'rous force of violent men  
Hardy and industrious to support  
Tyrannic power, but raging to pursue                 1275  
The righteous and all such as honour truth,  
He all their ammunition  
And feats of war defeats,  
With plain heroic magnitude of mind  
And celestial vigour arm'd,                           1280  
Their armouries and magazines contemns,  
Renders them useless, while  
With winged expedition  
Swift as the lightning glance he executes  
His errand on the wicked, who surpris'd                 1285  
Lose their defence, distracted and amaz'd.

But patience is more oft the exercise  
Of saints, the trial of their fortitude,  
Making them each his own deliverer,  
And victor over all

1290

That tyranny or fortune can inflict  
Either of these is in thy lot,  
Samson, with might endu'd  
Above the sons of men<sup>1</sup> but sight bereav'd  
May chance to number thee with those  
Whom patience finally must crown

1295

This idol's day hath been to thee no day of rest,  
Labouring thy mind  
More than the working day thy hands  
And yet perhaps more trouble is behind,  
For I descry this way  
Some other tending, in his hand  
A sceptre or quaint staff he bears,  
Comes on amain, speed in his look  
By his habit I discern him now  
A public officer, and now at hand  
His message will be short and voluble

1300

1305

## OFFICER

*Officer* Ebrews, the pris'ner Samson here I seek

*Chorus* His manacles remark him, there he sits

*Officer* Samson, to thee our lords thus bid me say, 1310  
This day to Dagon is a solemn feast,  
With sacrifices, triumph, pomp, and games,  
Thy strength they know surpassing human rate,  
And now some public proof thereof require  
To honour this great feast, and great assembly,  
Rise therefore with all speed, and come along,  
Where I will see thee heart'nd and fresh clad,  
To appear as fits before th' illustrious lords

1315

*Samson* Thou know'st I am an Ebrew, therefore tell them,  
Our law forbids at their religious rites  
My presence, for that cause I cannot come

1320

*Officer* This answer, be assur'd, will not content them

*Samson* Have they not sword-players, and ev'ry sort  
Of gymnic artists, wrestlers, riders, runners,  
Jugglers, and dancers, antics, mummers, mimics,      1325  
But they must pick me out, with shackles tir'd,  
And over-labour'd at their public mill,  
To make them sport with blind activity?  
Do they not seek occasion of new quarrels  
On my refusal, to distress me more,      1330  
Or make a game of my calamities?  
Return the way thou cam'st, I will not come

*Officer* Regard thyself, this will offend them highly

*Samson* Myself? my conscience and internal peace  
Can they think me so broken, so debas'd      1335  
With corporal servitude, that my mind ever  
Will condescend to such absurd commands?  
Although their drudge, to be their fool or jester,  
And in my midst of sorrow and heart-grief,  
To show them feats, and play before their god,      1340  
The worst of all indignities, yet on me  
Join'd with extreme contempt? I will not come

*Officer* My message was impos'd on me with speed,  
Brooks no delay is this thy resolution?      1344

*Samson* So take it with what speed thy message needs

*Officer* I am sorry what this stoutness will produce

*Samson* Perhaps thou shalt have cause to sorrow indeed.

*Chorus* Consider, Samson, matters now are stram'd  
Up to the highth, whether to hold or break  
He's gone, and who knows how he may report      1350  
Thy words by adding fuel to the flame?  
Expect another message, more imperious,  
More lordly thund'ring than thou well wilt bear

*Samson* Shall I abuse this consecrated gift  
Of strength, again returning with my hair,      1355  
After my great transgression? so require  
Favour renew'd, and add a greater sin

By prostituting holy things to idols,  
 A Nazarite in place abominable  
 Vaunting my strength in honour to their Dagon? 1360  
 Besides, how vile, contemptible, ridiculous,  
 What act more execrably unclean, profane?

*Chor* Yet with this strength thou serv'st the Philistines,  
 Idolatrous, uncircumcis'd, unclean

*Samson* Not in their idol-worship, but by labour 1365  
 Honest and lawful, to deserve my food  
 Of those who have me in their civil power

*Chor* Where the heart joins not, outward acts defile not

*Sams* Where outward force constrains, the sentence holds  
 But who constrains me to the temple of Dagon, 1370

Not dragging? The Philistine lords command

Commands are no constraints If I obey them,  
 I do it freely, venturing to displease

God for the fear of man, and man prefer,

Set God behind which in his jealousy 1375  
 Shall never, unrepented, find forgiveness

Yet that he may dispense with me or thee

Present in temples at idolatrous rites

\*For some important cause, thou needest not doubt

*Chor* How thou wilt here come off surmounts my reach

*Samson* Be of good courage, I begin to feel 1381

Some rousing motions in me, which dispose

To something extraordinary my thoughts

I with this messenger will go along,

Nothing to do, be sure, that may dishonour

Our law, or stain my vow of Nazarite

If there be aught of presage in the mind,

This day will be remarkable in my life

By some great act, or of my days the last

*Chorus* In time thou hast resolv'd, the man returns 1390

*Officer* Samson, this second message from our lords  
 To thee I am bid say Art thou our slave,  
 Our captivè, at the public mill our drudge,

And dar'st thou at our sending and command  
 Dispute thy coming? come without delay,  
 Or we shall find such engines to assail  
 And hamper thee, as thou shalt come of force,  
 Though thou wert firmer fasten'd than a rock

1395

*Samson* I could be well content to try their art,  
 Which to no few of them would prove pernicious      1400  
 Yet knowing their advantages too many,  
 Because they shall not trail me through their streets  
 Like a wild beast, I am content to go  
 Masters' commands come with a power resistless  
 To such as owe them absolute subjection ,  
 And for a life who will not change his purpose ?  
 (So mutable are all the ways of men ,)  
 Yet this be sure, in nothing to comply  
 Scandalous or forbidden in our law

1405

*Officer* I praise thy resolution, doff these links  
 By this compliance thou wilt win the lords  
 To favour, and perhaps to set thee free

1410

*Samson* Brethren, farewell, your company along  
 I will not wish, lest it perhaps offend them  
 To see me girt with friends, and how the sight      1415  
 Of me, as of a common enemy,  
 So dreaded once, may now exasperate them  
 I know not Lords are lordliest in their wine,  
 And the well-feasted priest then soonest fir'd  
 With zeal, if aught religion seem concern'd ,  
 No less the people on their holy-days  
 Impetuous, insolent, unquenchable  
 Happ'n what may, of me expect to hear  
 Nothing dishonourable, impure, unworthy  
 Our God, our law, my nation, or myself,  
 The last of me or no I cannot warrant

1420

1425

*Chorus* Go, and the Holy One  
 Of Israel be thy guide,  
 To what may serve his glory best, and spread his name  
 Great among the Heathen round ,

1430

Send thee the angel of thy birth, to stand  
 Fast by thy side, who from thy father's field  
 Rode up in flames after his message told  
 Of thy conception, and be now a shield  
 Of fire, that spirit that first rush'd on thee  
 In the camp of Dan  
 Be efficacious in thee now at need  
 For never was from Heaven imparted  
 Measure of strength so great to mortal seed,  
 As in thy wondrous actions hath been seen  
 But wherefore comes old Manoa in such haste  
 With youthful steps? much livelier than ere while  
 He seems, supposing here to find his son,  
 Or of him bringing to us some glad news?

1435

1440

## MANOA

*Manoa* Peace with you, brethren, my inducement hither  
 Was not at present here to find my son,                           1446  
 By order of the lords now parted hence,  
 To come and play before them at their feast  
 I heard all as I came, the city rings,  
 And numbers thither flock, I had no will,  
 Lest I should see him forc't to things unseemly  
 But that which mov'd my coming now, was chiefly  
 To give ye part with me what hope I have  
 With good success to work his liberty

1450

*Chorus* That hope would much rejoice us to partake  
 With thee, say, reverend sire, we thirst to hear               1456

*Manoa* I have attempted one by one the lords  
 Either at home, or through the high street passing,  
 With supplication prone and father's tears,  
 To accept of ransom for my son their pris'ner  
 Some much averse I found and wondrous harsh,  
 Contemptuous, proud, set on revenge and spite,  
 That part most reverenc'd Dagon and his priests,  
 Others more moderate seeming, but their aim  
 Private reward, for which both God and State

1460

1465

They easily would set to sale, a third  
 More generous far and civil, who confess'd  
 They had enough reveng'd, having reduc't  
 Then foe to misery beneath their fears,  
 The rest was magnanimity to remit,  
 If some convenient ransom were propos'd  
 What noise or shout was that? it tore the sky

1470

*Chorus* Doubtless the people shouting to behold  
 Their once great dread, captive, and blind before them  
 Or at some proof of strength before them shown

1475

*Manoa* His ransom, if my whole inheritance  
 May compass it, shall willingly be paid  
 And number'd down much rather I shall choose  
 To live the poorest in my tribe, than richest,  
 And he in that calamitous prison left  
 No, I am fixt not to part hence without him  
 For his redemption, all my patrimony,  
 If need be, I am ready to forego  
 And quit not wanting him, I shall want nothing

1480

*Chorus* Fathers are wont to lay up for their sons, 1485  
 Thou for thy son are bent to lay out all,  
 Sons wont to nurse their parents in old age,  
 Thou in old age car'st how to nurse thy son,  
 Made older than thy age through eye-sight lost

*Manoa* It shall be my delight to tend his eyes,  
 And view him sitting in the house, ennobl'd  
 With all those high exploits by him achiev'd,  
 And on his shoulders waving down those locks,  
 That of a nation arm'd the strength contain'd  
 And I persuade me, God had not permitted  
 His strength again to grow up with his hair  
 Garrison'd round about him like a camp  
 Of faithful soldiery, were not his purpose  
 To use him further yet in some great service,  
 Not to sit idle with so great a gift  
 Useless, and thence ridiculous, about him

1490

1495

1500

And since his strength with eye-sight was not lost,  
God will restore him eye-sight to his strength

*Chorus* Thy hopes are not ill-founded nor seem vain  
Of his delivery, and thy joy thereon 1505  
Conceiv'd agreeable to a father's love,  
In both which we, as next, participate

*Manoa* I know your friendly minds and—O what noise!  
Mercy of Heav'n, what hideous noise was that!  
Horribly loud, unlike the former shout 1510

*Chorus* Noise call you it, or universal groan  
As if the whole inhabitation perish'd!  
Blood, death, and deathful deeds are in that noise,  
Ruin, destruction at the utmost point

*Manoa* Of ruin indeed methought I heard the noise  
Oh! it continues, they have slain my son 1516

*Chorus* Thy son is rather slaying them, that outcry  
From slaughter of one foe could not ascend

*Manoa* Some dismal accident it needs must be,  
What shall we do, stay here or run and see? 1520

*Chorus* Best keep together here, lest running thither  
We unawares run into danger's mouth  
This evil on the Philistines is fall'n,  
From whom could else a general cry be heard?  
The sufferers then will scarce molest us here,  
From other hands we need not much to fear 1525  
What if his eye-sight (for to Isael's God  
Nothing is hard) by miracle restor'd,  
He now be dealing dole among his foes,  
And over heaps of slaughter'd walk his way? 1530

*Manoa* That were a joy presumptuous to be thought

*Chorus* Yet God hath wrought things as incredible,  
For his people of old, what hinders now?

*Manoa* He can I know, but doubt to think he will,  
Yet Hope would fain subscribe, and tempts Belief 1535  
A little stay will bring some notice hither,

*Chorus* Of good or bad so great, of bad the sooner,  
 For evil news rides post, while good news baits  
 And to our wish I see one hither speeding,  
 An Ebrew, as I guess, and of our tribe 1540

*Messenger* O whither shall I run, or which way fly  
 The sight of this so horrid spectacle  
 Which erst my eyes beheld, and yet behold?  
 For dire imagination still pursues me  
 But providence or instinct of nature seems, 1545  
 Or reason though disturb'd, and scarce consulted,  
 To have guided me aright, I know not how,  
 To thee first, reverend Manoa, and to these  
 My countrymen, whom here I knew remaining,  
 As at some distance from the place of horror, 1550  
 So in the sad event too much concern'd

*Manoa* The accident was loud, and here before thee  
 With rueful cry, yet what it was we hear not,  
 No preface needs, thou seest we long to know

*Messenger* It would burst forth, but I recover breath  
 And sense distract, to know well what I utter 1556

*Manoa* Tell us the sum, the circumstance defer

*Messenger* Gaza yet stands, but all her sons are fall'n,  
 All in a moment overwhelm'd and fall'n

*Manoa* Sad, but thou know'st to Israelites not saddest,  
 The desolation of a hostile city 1561

*Mess* Feed on that first, there may in grief be surfeit

*Manoa* Relate by whom

*Messenger* By Samson

*Manoa* That still lessens 1565  
 The sorrow, and converts it nigh to joy

*Messenger* Ah! Manoa, I refrain too suddenly  
 To utter what will come at last too soon,  
 Lest evil tidings, with too rude irruption  
 Hitting thy aged ear, should pierce too deep 1570

*Manoa* Suspense in news is torture, speak them out.

*Messenger* Take then the worst in brief, Samson is dead

*Manoa* The worst indeed, O all my hopes defeated  
To free him hence! but Death who sets all free

Hath paid his ransom now and full discharge

1575

What windy joy this day had I conceiv'd,  
Hopeful of his delivery, which now proves  
Abortive as the first-born bloom of spring  
Nipt with the lagging rear of winter's frost!  
Yet ere I give the reins to grief, say first,

1580

How died he? death to life is crown or shame  
All by him fell thou say'st, by whom fell he?  
What glorious hand gave Samson his death's wound?

*Messenger* Unwounded of his enemies he fell

*Manoa* Wearied with slaughter then, or how? explain

*Messenger* By his own hands

1586

*Manoa* Self-violence? what cause  
Brought him so soon at variance with himself,  
Among his foes?

*Messenger* Inevitable cause,

1590

At once both to destroy and be destroy'd  
The edifice, where all were met to see him,  
Upon their heads and on his own he pull'd

*Manoa* O lastly over-strong against thyself!

A dreadful way thou took'st to thy revenge

1595

More than enough we know, but while things yet  
Are in confusion, give us if thou canst,  
Eye-witness of what first or last was done,  
Relation more particular and distinct

*Messenger* Occasions drew me early to this city,  
And as the gates I enter'd with sun-rise,  
The morning trumpets festival proclaim'd  
Through each high street little I had dispatch't,  
When all abroad was rumour'd that this day  
Samson should be brought forth to show the people  
Proof of his mighty strength in feats and games,  
I sorrow'd at his captive state, but minded

1600

1605

- Not to be absent at that spectacle  
 The building was a spacious theatre  
 Half-round, on two main pillars vaulted high,  
 With seats where all the lords and each degree  
 Of sort, might sit in order to behold,  
 The other side was op'n, where the throng  
 On banks and scaffolds under sky might stand,  
 I among these aloof obscurely stood                            1610
- The feast and noon grew high, and sacrifice  
 Had fill'd their hearts with mirth, high cheer, and wine,  
 When to their sports they turn'd Immediately  
 Was Samson as a public servant brought,  
 In their state livery clad, before him pipes                    1615
- And timbrels, on each side went armed guards,  
 Both horse and foot before him and behind,  
 Archers, and slingers, cataphracts and spears  
 At sight of him the people with a shout  
 Rifted the air, clamouring their god with praise,            1620
- Who had made their dreadful enemy their thrall  
 He patient but undaunted where they led him,  
 Came to the place, and what was set before him  
 Which without help of eye, might be assay'd,  
 To heave, pull, draw, or break, he still perform'd            1625
- All with incredible, stupendious force,  
 None daring to appear antagonist  
 At length for intermission sake they led him  
 Between the pillars, he his guide requested,  
 (For so from such as nearer stood we heard)                    1630
- As over-tir'd, to let him lean a while  
 With both his arms on those two massy pillars  
 That to the arched roof gave main support  
 He unsuspecting led him, which when Samson  
 Felt in his arms, with head a while inchn'd,                    1635
- And eyes fast fix't he stood, as one who pray'd,  
 Or some great matter in his mind revolv'd  
 At last with head erect thus cri'd aloud  
 'Hitherto, lords, what your commands impos'd  
 I have perform'd, as reason was, obeying,                    1640
- 1645

Not without wonder or delight beheld  
 Now of my own accord such other trial  
 I mean to show you of my strength, yet greater,  
 As with amaze shall strike all who behold'  
 This utter'd, straining all his nerves he bow'd,      1650  
 As with the force of winds and waters pent,  
 When mountains tremble, those two massy pillars,  
 With horrible convulsion to and fro  
 He tugg'd, he shook, till down they came and drew  
 The whole roof after them, with burst of thunder      1655  
 Upon the heads of all who sat beneath,  
 Lords, ladies, captains, counsellors, or priests,  
 Their choice nobility and flower, not only  
 Of this, but each Philistine city round,  
 Met from all parts to solemnize this feast      1660  
 Samson with these immixt, inevitably  
 Pull'd down the same destruction on himself,  
 The vulgar only scap'd who stood without

*Chorus* O dearly bought revenge, yet glorious!  
 Living or dying thou hast fulfill'd      1665  
 The work for which thou wast foretold  
 To Israel, and now h'rst victorious  
 Among thy slain self-kill'd,  
 Not willingly, but tangl'd in the fold  
 Of dire necessity, whose law in death conjoin'd      1670  
 Thee with thy slaughter'd foes in number more  
 Than all thy life had slain before

*i Semichor* While their hearts were jocund and sublime,  
 Drunk with idolatry, drunk with wine,  
 And fat regorg'd of bulls and goats,      1675  
 Chaunting their idol, and preferring  
 Before our living Dread who dwells  
 In Silo his bright sanctuary  
 Among them he a spirit of phrenzy sent,  
 Who hurt their minds,      1680  
 And urg'd them on with mad desire  
 To call in haste for their destroyer

They only set on sport and play  
 Unweetingly importun'd  
 Their own destruction to come speedy upon them      1685  
 So fond are mortal men

Fall'n into wrath divine,  
 As their own ruin on themselves to invite,  
 Insensate left, or to sense reprobate,  
 And with blindness internal struck      1690

*2 Semichorus* But he, though blind of sight,  
 Despis'd and thought extinguish't quite,  
 With inward eyes illuminated  
 His fiery virtue rous'd  
 From under ashes into sudden flame,      1695  
 And as an ev'ning dragon came,  
 Assailant on the perched roosts,  
 And nests in order rang'd  
 Of tame villatic fowl, but as an eagle  
 His cloudless thunder bolted on their heads      1700  
 So virtue giv'n for lost,  
 Deprest, and overthrown, as seem'd,  
 Like that self-begotten bird  
 In the Arabian woods embost,  
 That no second knows nor third,      1705  
 And lay erewhile a holocaust,  
 From out her ashy womb now teem'd,  
 Revives, refLOURISHES, then vigorous most  
 When most unactive deem'd,  
 And, though her body die, her fame survives,      1710  
 A secular bird, ages of lives

*Manoa* Come, come, no time for lamentation now,  
 Nor much more cause, Samson hath quit himself  
 Like Samson, and heroically hath finish'd  
 A life heroic, on his enemies      1715  
 Fully reveng'd, hath left them years of mournaing,  
 And lamentation to the sons of Caphtor,  
 Through all Philistian bounds, to Israel  
 Honour hath left, and freedom, let but them

Find courage to lay hold on this occasion,  
To himself and father's house eternal fame,  
And which is best and happiest yet, all this  
With God not parted from him, as was fear'd,  
But favouring and assisting to the end

1720

Nothing is here for tears, nothing to wail  
Or knock the breast, no weakness, no contempt,  
Dispraise, or blame, nothing but well and fair,  
And what may quiet us in a death so noble  
Let us go find the body where it lies

1725

Soak't in his enemies' blood, and from the stream  
With layers pure and cleansing herbs wash off  
The clotted gore I with what speed the while  
(Gaza is not in plight to say us nay)  
Will send for all my kindred, all my friends

1730

To fetch him hence, and solemnly attend  
With silent obsequy and funeral train  
Home to his father's house there will I build him  
A monument, and plant it round with shade  
Of laurel ever green, and branching palm,  
With all his trophies hung, and acts enroll'd

1735

In copious legend, or sweet lyric song  
Thither shall all the valiant youth resort,  
And from his memory inflame their breasts  
To matchless valour, and adventures high  
The virgins also shall on feastful days  
Visit his tomb with flowers, only bewailing  
His lot unfortunate in nuptial choice,  
From whence captivity and loss of eyes

1740

*Chorus* All is best, though we oft doubt,  
What th' unsearchable dispose  
Of highest Wisdom brings about,  
And ever best found in the close  
Oft he seems to hide his face,  
But unexpectedly returns,

1745

And to his faithful champion hath in place  
Bore witness gloriously, whence Gaza mourns,  
And all that band them to resist

1750

His uncontrollable intent,  
His servants he with new acquist  
Of true experience from this great event,  
With peace and consolation hath dismist,  
And calm of mind, all passion spent

1760



## NOTES



## NOTES

### Paradise Lost

#### Book VII

1 1 *Urania* Tasso begins his *Jerusalem* with a similar invocation  
1 7 *old*,—meaning renowned from old time (Cf Bks 1 420, II 593)  
Newton, referring to Bk I 516, supposes that ‘cold’ was Milton’s word

1 8 Prov VIII 24, 25, 30 The phrase of Wisdom ‘rejoicing’ before  
God is in the Vulgate ‘ludens, ‘playing,’ and so Milton gives the passage  
in his *Tetrachordon* Cf Bacon (*Advancement of Learning* 1) ‘as if,  
according to the innocent play of children, the Divine Majesty took delight  
to hide his works to the intent to have them found out

1 17 Horace (*Odes* IV II 26) alludes to the fate of Bellerophon, who  
fell from his unreined steed Pegasus, when attempting to fly to Heaven *The*  
*Aelian field*—the field of wandering (*Iliad* VI 201)

1 20 *forlorn*,—utterly lost (A S *forleoran*, Dutch *verloren*)

1 23 *rapt above the pole*—possibly with a reference to 2 Cor XII 2  
The phrase occurs in Sylvester’s *Du Bartas*, where (p 526) are also the  
lines—

‘I am Urania, then aloud said she,  
Who human kind above the poles transport’

1 29 *visit’st my slumbers*—as Dante was visited by Beatrice ‘in sogno’  
(*Purgatorio*, XXX 133)

1 31 Horace, *Satires*, I 10 73

1 33 Cf *Aeneid*, VI 258, Horace, *Odes*, III I 1-4.

1 34 Alluding to the fate of Orpheus Cf *Lycidas* 61

1 35 *bad eds*,—cf the ‘auritas quercus’ of Horace (*Odes*, I 12 11)

1 38 *fail not thou [bit] who thee implores*,—a similar ellipse occurs in  
Virgil, *Eclogues*, II 23

1 50 Milton coins *consorted* since ‘consort’ is a neuter verb. (Keightley)

1 72 *interpreter*,—So Mercury is ‘interpres divom’ (*Aeneid*, IV 378)

1 88 *yields or fills* Keightley would read ‘and’ for ‘or’, ‘for where is  
the opposition between yielding and filling? and what is the meaning of  
yielding all space?’ But the meaning is rather that the air yields (to other  
bodies) or itself fills all space \*

1 94 *absolv’d*,—finished (*absolutus*)

1 97 Job XXXVI 24

- l 100 Cf Virgil, Eclogues, viii 69, and vi 86 Keightley prefers a comma after each 'voice' and a third after 'hears'
- l 103 *unapparent* —invisible (Genesis 1 2)
- l 112 Iliad, xii 176 Cf Bk vi 297, and i Cor xiii 1
- l 116 *infer* —prove, a similar use to that of 'argue' in iv 830 So in Shakespeare, 2 Henry IV v 5  
 'This doth infer the zeal I had to see him'
- l 121 Eccles vii 29, Deut xxix 29 Horace, Odes, iii 29 29, Aeneid, vi 267
- l 122 i Tim 1 17
- l 123 Eccles iii 11
- l 126 Keightley quotes Sir William Davenant's poem of Gondibert (1651),  
 ii 8 22  
 'For though books serve as diet for the mind,  
 If knowledge, early got, self-value breeds,  
 By false digestion it is turn'd to wind,  
 And what should nourish on the eater feeds'
- l 135 Judas is said (Acts 1 25) to have gone 'to his own place'
- l 142 *us disposeret* —in imitation of the ablative absolute
- l 143 *fraud*,—crime (*fraus*), as in Horace (Odes, i 28 31)
- l 144 Job vii 10, Psalm ciii 16
- l 145 Jude 6
- l 154 'Milton seems to favour the opinion of some divines, that God's creation was instantaneous but the effects of it were made visible and appeared in six days, in condescension to the capacities of angels, and is so narrated by Moses, in condescension to the capacities of men' (Newton)
- l 162 *inhabit lax*,—dwell at large, a classical expression 'Habitate  
 laxe volunt' Cicero, Pro Domo Suâ 44
- l 165 Luke 1 35
- l 170 *myself retire*,—i.e. 'though I freely withdraw myself'
- l 182 Luke ii 14 These three ascriptions of 'Glory' praise the goodness, power, and wisdom of God (Keightley) Cf Hooker (Ecclesiastical Polity, v 56) 'The Father as Goodness, the Son as Wisdom, the Holy Ghost as Power, do all concur in every particular outwardly issuing from that one only glorious Deity which they all are' Bacon (Advancement of Learning, u) does not follow this order, assigning to the Three Persons the 'special attributes' of Power, Wisdom and Love
- l 197 *pour'd* is equivalent to 'fusi', 'et fusa juventus' (Aeneid, i 214, vii 812)
- l 205 Psalm xxiv 7
- l 206 Contrast the opening of the gates of Hell (ii 880)
- l 214 *And surging* Newton corrected 'And' to 'In' Keightley approves, but keeps 'And' in his text
- l 216 'If we can imagine any thought or expression worthy of the Deity, we find it here' (Landor) Cf Mark iv 39
- l 224 *fervid wheels*,—an expression translated from Horace (Odes, i 1 4)
- l 225 Prov viii 27 The marginal reading is 'a circle' quum sta-  
 tueret ambitum in superficie abyssi? (Junius)

1 235 *brooding* Neither 'moved' nor 'brooded' is an exact translation of the Hebrew of Gen 1 2. In Deut xxii 6 the same word is rendered 'fluttereth' (properly, 'fieth about'). Ancient Jewish commentators supposed that the 'spirit of God' here mentioned was a strong wind, for in the Old Testament the Spirit of God is never represented under a material form (as it must be if it move or brood), and the removal of the waters from the earth after the Flood was effected by a strong wind (Keightley).

1 239 Keightley thus interprets this difficult passage. By the 'rest' (1 240) he understands what remained after the dregs had been purged out and separated, and he takes 'founded' and 'conglobed' to be participles qualifying it. 'The rest after having been melted fused, or run (1 708) and conglobed, or formed into two spheres (a hollow one for heaven, a solid one for earth), similar substances having combined for the purpose, he dispersed or separated the spheres, putting each into its several or separate place. He then spun out the air between them, and hung in the exact centre the Earth which was self-balanced, because from its globular form and equal distance from each point of the external sphere, it could not incline or move in any one direction more than another.'

1 241 Ovid, Metamorphoses, 1 12

1 244 Milton does not describe the creation of Light, but only says that it now sprung from the Deep. Cf iii 716

1 245 Keightley points out the discrepancy between the account here, in which Light is said to journey through the interior of the great globe of the World, and that given in iii 11, where World cannot be synonymous with Earth.

1 250 *by the hemisphere*,—because the portion of space between the spheres of earth and heaven formed two hemispheres of which (with respect to the earth) one must be in darkness while the other was in light (Keightley).

1 256 Job xxxviii 4, 7

1 264 In the cosmogony of Genesis, the firmament is the *solid* heaven with a large body of waters on its upper surface. But Milton, by taking Gen 1 1 as the work of the first day and not a summary of the whole creation, was obliged to adopt to some extent the opinion that the firmament was the air, and that the waters *above* it were the clouds suspended in it (Keightley).

*expanso*,—The word translated 'firmament' (Gen 1 6) means 'expansion' (Newton). 'Esto expansum inter aquas' is the translation of Tremelius and Junius.

1 268 Psalm xxiv 2, civ 3, cxxxvi 6, cxlviii 4.

1 269 As the earth is spoken of in Scripture as 'on the waters,' Milton (forgetting that he had made the earth globular) adopts this view. He then supposes the outer orb of the world to rest on a body of water, the waters above the firmament, and this body he seems to regard as the crystalline sphere of the Ptolemaic astronomy. He would appear to place it above the planets and the fixed stars (iii 482). Altogether, his ideas seem inextricably confused. (Keightley)

1 272 Cf ii 895

- 1 285 Ovid, Metamorphoses, i 344
- 1 290 Psalm civ 7
- 1 299 *torrent*,—rushing (as ‘current’=‘running’ in line 67, and ‘serpent’ =‘creeping’ in line 302)
- 1 306 *perpetual*,—unbroken So sulcos perpetuos ducere’ (Cato, De Re Rusticâ 33)
- 1 321 Bentley corrected ‘smelling’ of the early editions (inadvertently printed in the text) to ‘swelling’ (Georgics, iv 121)
- Corny*,—bearing corn Keightley remarks that in Gen xli 22, the word ‘stalk’ should be translated ‘reed’. In Lisse’s Du Bartas it is said of the rain that ‘it drown’d the corny ranks’
- 1 323 *bair*,—by a natural metaphor for the foliage, as ‘coma’ in Latin (Horace, Odes i 21 5, iv 7 2)
- implicit* —entangled (implico)
- 1 327 Cf L’Allegro 78
- 1 329 Like Calypso’s bower (Odyssey, v 13)
- 1 335 Milton here follows the received (but incorrect) translation of Gen ii 5, which should be ‘And no plant of the field was as yet in the earth’ (Keightley). The translation of Tremellius and Junius (used by Milton for the references in his Christian Doctrine) has ‘omnemque herbam agri quae nondum fuisset oritura’
- 1 358 Cf Spenser, Hymn to Heavenly Beauty 53  
 ‘All sow’d with glistering stars, more thick than grass’
- 1 359 Keightley notes the discrepancy between this narrative and that in Bk iii 716
- 1 366 Venus is mentioned last for emphasis, a classic and Scripture usage Galileo’s telescope had shewn that Venus has phases like the moon (Keightley)
- 1 372 Cf Psalm xix 5, and Faery Queene, I v 2
- 1 373 Cf Carew’s lines  
 ‘The yellow planets, and the gray  
 Dawn shall attend thee on thy way’
- 1 375 Job xxxviii 31 The picture by Guido, representing the chariot of the Sun, with Aurora flying before it, and seven nymphs (who may be intended for the Pleiades) dancing around it, is supposed to have suggested these lines
- 1 382 Milton has here, and at xi 86, anglicised the Ovidian adjective *dividuus*, and in Areopagitica, he writes ‘So that a man may say, his religion is no more within himself, but is become a dividual movable’
- 1 388 The ‘creeping things’ here named are of the sea (Psalm civ 25) Those of the earth are mentioned at line 452 The Hebrew word includes all kinds of fish
- 1 402 *scull*,—school or shoal (A S *sceole*) ““Scull of herrings” is still used in Norfolk’ (Todd)
- 1 409 *On smooth* (water)
- 1 410 *bended dolphins*,—cf ‘tergo delphina recurvo’ Ovid, Fasti, ii 113 By dolphins here are meant porpoises The modern dolphin is another kind of fish (Keightley)
- 1 416 Ovid, Metamorphoses, iii 686

1 420 *fledge*,—cf 111 627

1 421 *summ'd* —a term of falconry, applied to a hawk when his feathers have grown to their full strength Keightley remarks that the verb is never used actively, of the birds themselves, as here *pens* = wing feathers (*pinnae*)

1 422 *despised*,—Milton (it has been suggested) may have mistaken the meaning of ‘despectare’ (to ‘look down upon, not to ‘despise’) in the passage he had in view, Aeneid, i 396

1 424 Job xxxix 27, 28 *eyries*=nests An *eyry* is a collection of eggs an egg-*ery* (Latham)

1 426 Jeremiah viii 7

1 429 *mutual* —because the bird flying at the point of the V after a while falls back another taking his place

1 434 Aeneid, vii 34, Georgics, iii 243

1 435 For passages in which Milton dwells on the song of the nightingale see Il Penseroso 61, Sonnet 1, Comus 234, Paradise Lost, iii 38 iv 602, 648, 771 v 40, viii 518

1 437 ‘The birds never looked so beautiful since they left Paradise’ (Landor)

1 439 *mantling*,—a term in falconry ‘when the hawk stretcheth one of her wings after her leg, and so the other’ (Gentleman’s Recreation, quoted by Nares)

1 440 *ber state* The allusion may be to a barge of state Cf Donne (Progress of the Soul, xxiv) speaking of a swan

‘It moved with state, as if to look upon  
Low things it scorned

Herick has *swan-like state*’

1 443 *crested cock* —cf ‘cristatus ales of Ovid (Fasti i 455) and  
‘singing clearer than the crested bird

That claps his wings at dawn’ (Tennyson)

*clarion*,—cf Shakespeare (Hamlet i 1)

The cock that is the trumpet to the morn’

1 454 *teem*,—pour forth (Saxon *tyman*) Cf Rosse’s speech,  
Each minute teems a new one’

(Macbeth, iv 3)

1 457 *lair*,—layer, bed (Germ *lager*)

*wonns*,—dwells (A S *wunian*) Cf Fairfax’s Tasso xvi 67

‘A thousand devils in Limbo deep that wonne’

1 462 *at once*,—cf Wordsworth

‘There are forty feeding like one

*broad herds* is a literal translation from Iliad, xi 679 Virgil has ‘longum agmen’ (Aeneid, i 186)

1 467 *libbard*,—leopard This form is used by Spenser (Faery Queene, I vi 25, II iii 28)

1 471 Job xl 15 *Bebemotb* here is the elephant, in Job it is the hippopotamus of the Nile

1 476 *limber* —(connected with ‘lump’) pliant It is applied to an oar in a passage quoted in Latham’s edition of Johnson’s Dictionary

*fans*,—wings, like ‘vans’ in ii 927

- 1 477 *deckt* is a verb They decked their smallest (i.e. very small) bodies exact (i.e. exactly) with various hues
- 1 478 Cf 'In pride of May the fields are gay'  
(Old Song, Percy Society Collection, vol xiii)
- 1 482 *minums*,—very small things (*minima*)  
*serpent* —a more general word than the following 'snaky, embracing all *creeping* things'
- 1 484 *addr'd* —active for passive, as in ix 515, where a ship is said to 'steer and 'shift her sail'
- 1 485 Horace, Satires, i 1 35. Virgil, Georgics, iv 83
- 1 487 *just equality* Milton had expanded this hint in his Ready Way
- 1 490 The working bees are *males*, The drone here meant is the queen bee
- 1 496 Virgil gives a mane to serpents (*Aeneid* ii 206)
- 1 505 Ovid, Metamorphoses, i 76, &c
- 1 535 Cf 2 Esdras iii 6 And thou leddest him into Paradise, which thy right hand had planted
- 1 548 Plato represents the Creator as surveying his work and delighting in it, because it resembles the pattern he had worked from
- 1 563 *station* The 'station of a planet is a term of art, when the planet appears neither to go backwards nor forwards, but to keep the same place in its orbit
- 1 565 Psalm xxiv 7
- 1 577 Ovid, Metamorphoses, i 168
- 1 579 See on line 619
- 1 581 Cf Sylvester  
'Powder'd with stars streaming with glorious light'
- 1 585 Isaiah vi 1
- 1 596 'Laudate eum hydraulis et organo' (Translation of Tremellius and Junius) Vide note on line 335
- 1 597 *frets* are the divisions by which the strings of a guitar or violin are lengthened or shortened at will Cf (*Taming of the Shrew*, ii 1)  
'I did but tell her she mistook her frets,  
And bow'd her hand to teach her fingering'
- 1 598 *temper'd*,—modulated So in Spenser, Shepherd's Calendar, June  
'Birds of every kind  
To the water's fall their tunes attemper right'
- 1 599 Rev viii 3, 4
- 1 605 *giant*,—with an allusion to the Titanic contest The word is used to express the fierce malevolence attributed to such beings So in Isabella's speech (*Measure for Measure*, ii 3) this quality is taken for granted, as if implied in the word itself
- 1 619 *byaline* (like 'galaxy' in line 579) is followed immediately by its translation See note to line 269
- 1 624 *nether* —the ocean that went round her, according to ancient cosmology, as opposed to 'hyaline' (Keightley)
- 1 628 Psalm viii 6-8
- 1 631 Georgics, ii 458
- 1 634 *face of things*,—visible appearance of things

## Book VIII

1 1 At this place in the first edition there was the single line  
 ‘To whom thus Adam gratefully replied’

In the second edition (when the poem was in twelve books, the seventh and tenth being divided) this line was changed into the four that now begin  
 Bk viii

1 2 Cf Iliad, ii 41 Dante (*Purgatorio*, ii 113) hears his friend Casella’s voice

‘Of which the sweetness still within me sounds’

1 3 *stood*,—i.e. continued (like Ital *stava*) (Richardson)

1 15 Cf ‘this goodly frame, the earth’ (*Hamlet* ii 2) Psalm viii 3

\* 1 19 Psalm cxlvii 4 *numbered* may refer to this text, but is more probably = ‘numerous,’ as at viii 621

1 23 *punctual*,—i.e. no bigger than a point (*punctum*) Cf *Comus* 5

1 61 *pomp*,—train (*πομπή*) See note on *L’Allegro* 127

1 70 *this to attain* The clause is ambiguous ‘This’ may refer either to the knowledge previously spoken of, or to that of the point in dispute between the followers of Ptolemy and those of Copernicus

1 76 Cf Bacon (*Advancement of Learning*, ii) ‘As for the vertical point (of natural philosophy) *opus quod operatur Deus a principio usque ad finem* (*Eccles* iii 11) we know not whether man’s inquiry can attain unto it’ In the Vulgate (here quoted) the words immediately preceding are ‘mundum tradidit disputationi eorum’

1 77 Cf the passage from Bacon, quoted in note to viii 8 Landor objects ‘I cannot well entertain this notion of the Creator’s visible faculties Milton here carries his anthropomorphism much farther than the poem (which needed a good deal of it) required’

1 83 Among the exploded theories of astronomy mentioned by Bacon in his *De Argumentis Scientiarum* (iii 4), is that of the motion of the heavenly bodies in perfect circles To explain their apparent irregularities and preserve the hypothesis of a circular motion, the astronomers invented eccentrics and epicycles ‘The epicycle, according to Clavius, is a small orb immersed in the deferent orb in which the planet is borne For the body of the planet is fixed in the epicycle, while the centre of the epicycle is continually carried along according to the motion of the eccentric or deferent orb’ (Keightley) Cf also the passage in the *Advancement of Learning*, ii ‘The same phenomena in astronomy are satisfied by the received astronomy of the diurnal motion and the proper motion of the planets with their eccentrics and epicycles, and likewise by the theory of Copernicus, and the calculations are indifferently agreeable to both’

1 122 The angel now expounds the Copernican, as Adam had set forth the Ptolemaic system

1 130 *Three different motions* —(1) diurnal, (2) annual, (3) that of libration, by which the earth’s axis is always parallel to itself If the earth have not (1) the heaven must revolve around her, if she have not (2) the sun must journey annually round the ecliptic, and if she have not (3) that motion must be ascribed to the ‘primum mobile,’ ‘that swift nocturnal rhomb’ (Keightley)

1 145 All this is erroneous physics Astronomers, with the aid of the most powerful telescopes, have not been able to discover any traces of either water or atmosphere in the moon (Keightley)

1 148 *other suns*,—Jupiter and Saturn are meant

1 150 *male and female* means ‘original and reflected’ light Pliny (Natural History ii 100) mentions the tradition that the sun is a masculine star, drying all things, on the contrary, the moon is a soft and feminine star, dissolving humours, and so the balance of Nature is preserved, some of the stars binding the elements, and others loosing them

1 155 *contribute* —with the accent on the first syllable, as in May’s Edward III (1635)

‘Their several shares of woe

Must contribute to Philip’s overthrow’

1 157 *this habitable*,—the earth (*οικουμένη*), adjective for substantive—a frequent use in Milton Cf vi 78 ‘this terrene’

1 158 *obvious*,—exposed to, as in Aeneid, x 694 Cf note on x 106

1 162 *flaming*,—applying to the road an epithet meant of the sun Cf the ‘pale course’ of the moon in 1 786

1 164 The metaphor is from a top, as in Aeneid, vii 378

1 165 *inoffensive*,—meeting no ‘obstacle’ Tacitus uses ‘inoffensus’ for uninterrupted ‘inoffensus cursus honorum’ (*Historiarum*, i 48)

1 183 Cf Samson Agonistes 300–306

1 193 Shadowed from a verse in Homer (*Odyssey*, iv 392), much admired and recommended by Socrates (Bentley)

1 211 *Odyssey* iv 594–598, Virgil Eclogues, v 45–48

1 212 *pleasantest to thirst* Hume says that there is one kind of palm (the Egyptian) which was called *άδυτος*, from its juicy fruit

1 216 Psalm cxix 103

1 218 Psalm xlv 3 (Prayer-book version)

1 225 Rev xxii 9

1 238 Cf Sonnet xv ii, 12

1 242 Aeneid vi 557 Ariosto has represented Astolfo as hearing from within the gates of Hell the noise of

‘Plant and howl, and everlasting wail’

(*Orlando Furioso*, xxxiv 4)

1 258 *gaz d* —cf v 272, *Paradise Regained*, i 414 Elsewhere Milton has ‘gazed on’ (*Paradise Lost*, xi 845) or ‘upon’ (*Comus* 54)

1 269 The first edition has ‘as lively vigour led’

1 281 Acts xvii 28

1 287 *Odyssey*, xiii 79

1 292 *Iliad* ii 16 20

1 295 The idea of thus seeing in a dream what was really taking place seems to have been suggested by the dream of Aeacus in Ovid (*Metamorphoses*, vii 634). So Dante (*Purgatorio*, ix) dreams that he is carried up by an eagle, and on awaking, finds that he had in reality been carried up a part of the mountain of Purgatory during his sleep

1 302 In Sylvester’s *Du Bartas*, there is the line

‘Tis not a dance, but rather a smooth gliding

Cf xi 620

1 320 Bentley's objection that 'dress' should be used here (as in Gen 11 15) because the common earth was 'tilled after the Fall (Gen 3 23), is answered by the fact that the same Hebrew word is used in both places. The Septuagint translation is *εργάζεσθαι*, and the Vulgate 'operari', that of Junius, 'ad colendum'

1 335 Cf x 779

1 337 *purpose* —conversation (propos) (Keightley) Cf Much Ado about Nothing, iii 1, 'listen our purpose,' and Spenser (Faery Queene, IV vi 45),  
 'And by the way she sundry purpose found  
 Of this and that'

1 353 'Adam had the wisdom given him to know all creatures and to name them according to their properties' Cf Bacon's words (Advancement of Learning, i) 'The pure knowledge of nature and universality, by the light whereof man did give names unto other creatures in Paradise, according to their properties' 'The two summary parts of knowledge,' Bacon elsewhere asserts are 'the view of creatures, and the imposition of names'

1 356 Acts xxvi 19

1 379 Gen xviii 30

1 387 The stretched (intense) musical string cannot make harmony with one that is slack (remiss)

1 407 Horace, Odes, i 12 18

1 413 Rom xi 33

1 414 *of things*,—like the 'pulcherrime rerum' of Ovid (Metamorphoses, viii 49) (Keightley)

1 421 *absolute*,—'omnibus numeris absolutus' is here literally translated 'Perfection and completeness in all parts is meant' Ben Jonson has used the same expression in the inscription of his poem on Venetian Digby Landor stigmatizes it as a pedantic, quibbling Latinism, which our language has never admitted' Yet 'absolute Marina' is found in Pericles iv Prologue, and Ben Jonson has it frequently

1 422 *His single imperfection*,—the imperfection of him when single

1 453 Dan x 17

1 460, Numb xxiv 4 The commentators on this text regard the 'eyes' as those of the mind

1 466 *cordial* —nearest the heart, because some divines held the rib to have been taken from the left side

1 478 Cf Sonnet xviii, last line

1 488 Parallels to this beautiful line are found in Troilus and Cressida (iv 4),

'The lustre in your eye, Heaven in your cheek,'  
 and in Antony and Cleopatra (1 3),

'Eternity was in our lips and eyes'

The very phrase 'Heaven is in your eyes' occurs in Beaumont and Fletcher (Philaster, iii 1) Keightley quotes from Chaucer,

'And Paradise was formed in her eyen'

1 489 Keightley quotes

'Illam quidquid agit, quoquo vestigia movet,  
 Componit furtim subsequiturque Decor'

(Tibullus, iv 2 7)

1 494 *Nor enuest,*—unlike the Greek gods who envied man's happiness

1 498 'Adhaerebit uxori suae' is the rendering of the Vulgate and of

*Junius*

1 500 *divinely* —from heaven (Lat *divinitus*)

1 502 *conscience*,—consciousness (*conscientia*) so used in our translation  
of Heb x 2

1 503 Helena says (*Midsummer Night's Dream*, ii 1)

'We should be wood, and were not made to woo'

1 511 *Cant vi 10*

1 519 Cf 'Vesper adest, juvenes, consurgite, Vesper Olympo  
Expectata diu, vix tandem lumina tollit'

(*Catullus, lxii*)

Cf also Spenser (*Epithal* 285)

'Long though it be, at last I see it gloome

And the bright evening star w th golden creast

Arise out of the East

And Ben Jonson, in his *Hue and Cry after Cupid* (a nuptial mask), has a song  
with the burden

'Shine, Hesperus, shine forth, thou wished star'

The appearance of the evening star was the signal for lighting the torches to  
conduct the bride to her new home (Cf xi 589) Milton (*Doctrine of  
Divorce* i 3) speaks feelingly of the evil consequences of marriage when  
'sober men from inexperience haste too eagerly to light the nuptial torch'

1 537 Cf *Samson Agonistes* 1025 et seq

1 547 *absolute*,—perfect, as in 1 421

1 556 *occasionally*—supplementally But God had from the first in-  
tended to create Eve Cf line 444

1 568 *Ephes* v 28, 29, i *Pet* iii 7

1 576 *adorn*,—an adjective made from a participle, like the Italian *adorno*  
(from *adornato*) Spenser uses it as a substantive (*Faery Queene* III  
xii 20)

'Without adorn of gold or silver bright'

1 578 *art seen*—'arf' (*vidēris*) as in Sonnet iv 3, and Bk ix 508, 546

So 'to be known' is used for 'to be' (iv 836)

1 583 *divulg'd*—made common See note on *Arcades* 6

1 589 Cf 'Nature is fine in love (*Hamlet*, iv 5) Spenser, in his  
*Hymn to Love*, writes

'Such is the power of that sweet passion'

That it all sordid baseness doth expel,

And the refined mind doth newly fashion

Unto a fairer form

King Arthur (in Tennyson's *Guinevere*)

'knew

Of no more subtle master under heaven

Than is the maiden passion for a maid,

Not only to keep down the base in man,

But teach high thought, and amiable words,

And courtliness, and the desire of fame,

And love of truth, and all that makes a man.'

- 1 591 *scale*,—ladder, as in v 509  
 1 598 *genial bed*,—the ‘lectus genialis’ of Horace (Epistles i i 87)  
 1 601 *decencies*,—comely acts ‘Decent is always used in Milton’s poems in its primary sense of ‘comely, ‘befitting’ Il Pensero 36, and Paradise Lost, iii 644  
 1 608 *foiled*,—defeated, as in ii 330  
 1 610 The reverse of the hackneyed ‘video meliora of Medea (Ovid, Metamorphoses, vii 20)  
 1 632 *Hesperian* —i e in the west  
     *to depart* —cf v 376  
 1 634 i John v 3  
 1 635 *passion*,—i e his affection for Eve  
 1 636 *else*,—i e if not so swayed  
 1 637 Aeneid, xii 59  
 1 645 *since to part*,—since you are about to depart ‘Part’ is used for depart in Comus 56, and Samson Agonistes 1447  
 1 652 Iliad, i 531-533

*Book IX*

- 1 2 Exod xxxiii 11  
 1 11 Cf xi 627  
 1 12 Cf x 249  
 1 14 In allusion to the subjects of the Iliad, Odyssey, and Aeneid Neptune persecuted Ulysses, and Juno Aeneas  
 1 21 Cf vii 1  
 1 26 In Milton’s extant MSS are many sketches for dramatic poems on Scripture subjects In his youth he had proposed to write an epic on the theme of King Arthur Aubrey asserts that Paradise Lost was begun about two years before the Restoration  
 1 33 *races and games* are described in Iliad xxiii and Aeneid v , *tilting* by the Italian poets and by Spenser  
 1 35 *Impreses*,—(Ital *impresa*) the devices and emblems on the shield, sometimes so enigmatical that they were ‘not to be understood, as Sir Henry Wotton remarks of the impreses of a tournament at court They usually conveyed an allusion to the name, nature, or fortune of the wearer  
 1 36 *Bases*,—the mantle, hanging from the middle to the knees or lower, worn by knights on horseback Radegund compels the captive Artagal to put on an apron and petticoat instead of curass and bases (Faery Queene, V v 20)  
 1 37 The ‘marshal set the guests in order of rank, the *sewer* placed the dishes on the table, his office being to ‘sew,’ ‘assay,’ or taste (Another derivation of ‘sewer’ is from ‘asseoir, to set down’) The *seneschal* appears to have been the senior servant, the major-domo  
 1 39 *the skill*,—i e the result of it, like the ‘hand of Eve,’ 1 438  
 1 44 Cf the passage in Reason of Church Government, Bk ii ‘If to the instinct of nature, and the imboldening of art, aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories’ Milton is here speaking of his choice

of a theme, 'to be left so written to after-times, as they should not willingly let it die'

1 56 *maugre*,—in spite of (*malgré*), frequent in Spenser, occurring sometimes in Shakespeare (*Lear*, v 3)

1 58 Job 1 7

1 63 The meaning is, for the space of an entire week he compassed the earth, three days from east to west going round with night, or parallel to the equinoctial line, and four days at right angles to it, from north to south. The *colures* are two great circles, of which the one called the solstitial colure passes through the poles of the ecliptic and the equinoctial, the other, named the equinoctial colure, is a meridian drawn through the equinoxes. By *traversing*, then, is meant 'going along'. Cf 1 434 (Keightley) Newton takes *traverse* in its usual sense of 'crossing'. As Satan was moving from pole to pole at the same time that the car of night was moving from east to west, if he would keep in the shade of night as he desired, he could not move in a straight line, but must move obliquely, and thereby cross the two colures.'

1 77 Leaving the garden on the east (iv 861), he turned northwards to the Euxine Sea and Palus Moeotis, and then went up along the river Ob. He then went probably down to the other side of the globe, as far south as the Line, and, as we are to suppose, back to the Orontes in Syria whence he went westwards to the Isthmus of Darien, and so round by India and back to Eden (Keightley)

1 80 Job xxxvii 10

1 82 *orb* for 'world' (*orbis terrarum*) So used by the Clown in Twelfth Night, iii 1

1 86 Landor censures these lines as 'some of the dullest in Milton'. He somewhat captiously objects 'Who could suspect the serpent? or know anything about his wit and subtlety? He had been created but a few days, "diabolic" power had taken as yet no such direction, and the serpent was so obscure a brute, that Satan himself scarcely knew where to find him. And why had the snake so bad a character? He was "not noxious yet" "fearless unfear'd he slept"'. These are the contradictions of a dreamer but how fresh and vigorous Milton arises the next moment!'

1 89 *imp* —from *impan*, to graft 'whereon to graft deceit'. In Shakespeare the word, as an appellation, never bears a bad sense. Its primary meaning is 'child, scion' (which latter word is properly a *cutting* from a tree)

1 99 Cf v 574

1 121 *siege*,—seat (*siège*), as in the 'siege of justice' (Measure for Measure, iv 2). The 'siege' of a town is the 'sitting down' before it

1 130 *him destroyed* This version of the ablative absolute occurs also in vii 142, Samson Agonistes 463. But in general Milton observes the usual English form of taking the nominative for the case absolute

1 146 *if they at least*,—Cf v 859

1 156 Psalm civ 4

1 157 Psalm xci 11

1 166 Of Comus 468

1 170 *obnoxious*,—exposed to, 'obnoxius fortunae' (Tacitus, Historiarum, ii 75)

1 176 *son of despite*,—as the wicked are termed ‘sons of Belial’, valiant men, ‘sons of courage’, wild beasts, ‘sons of pride’ (Deut xiii 13, 2 Sam ii 7, Job xl 34)

1 178 So Prometheus (Aeschylus, Prometheus Vinctus 970) holds it right ‘to scorn the scornful’

1 187 Iliad, xvii 210

1 218 The original meaning of ‘spring’ (whence ‘sprig’) was ‘shoot, rod’. It was then used chiefly, if not solely, by the poets for ‘coppice,’ ‘grove, or ‘wood’ (Keightley)

1 240 In the song in Merchant of Venice (iii 2) Fancy (i.e Love) is said to be ‘by gazing fed’

1 245 *wilderness*,—for ‘wildness,’ as

‘For such a warped ship of wilderness

Ne er issud from his blood’ (Measure for Measure, iii 1)

1 249 Cf Paradise Regained, i 302

1 278 *Just then* Eve is speaking of the visit of the angel a week back

1 291 *entire*—the ‘*integer vitae scelerisque purus*’ of Horace (Odes

1 22 i)

1 312 Here the ordinary form is used for the case absolute See line 130, note

1 320 *less*—i.e too little, a Latinism Spenser also has this use of the comparative, e.g. ‘thy weaker novice’ (Faery Queene I Introduction)

1 328 *affront*,—meet face to face (affronter)

1 353 *erect*—on her feet the Italian ‘all’ erta’ (i.e all’ eretta), alert The metaphor is military (Keightley)

1 387 *Oread or Dryad*,—nymph of the mountain or of the grove

1 390 Cf Faery Queene I vi 16

1 392 *Gullible of fire* Fire was unknown on earth before the Fall according to Milton (cf v 396, and x 1070) We have here a hint of the Puritan feeling that art sprang from the corruption of human nature—a notion put forward still more forcibly in Paradise Regained, iv, where the highest sanction is claimed for it It is true that we hear of palaces in heaven (Paradise Lost, i 732), but we are immediately informed of the fate of their architect But he is careful to vindicate the celestial origin of music

1 395 The classic poets make the gods pass from youth to age,  
‘sed cruda deo viridisque senectus’ (Aeneid, vi 304)

1 396 *virgin* of is a French and Italian idiom (Keightley)

1 398 *Delta's self*,—i.e Diana, from her Birthplace Delos

1 402 *And all things*,—i.e and (to have) all things, &c

1 404 Cf Iliad, xvii 497, Aeneid, x 501

1 410 Here and at 1 420, Keightley believes that Milton dictated ‘and’ for the ‘or’ of the received text

1 426 Bentley proposed to read ‘blushing’ for the ‘bushing’ of the early editions

1 431 Of iv 269

1 437 *arborets*,—a word used by Spenser (Faery Queene, II vi 12) ‘Arboretum’ is a form of ‘arbustum,’ a shrubbery

1 439 The *gardens of Adonis*, frequently mentioned by Greek writers, were the little earthen pots, with lettuce and fennel growing in them, carried

at his festival (Bentley) Pliny, however, names the gardens of Adonis with those of the Hesperides and Alcinous Spenser (*Faery Queene*, III vi) describes them,

‘as the first seminary

Of all things that are born to live and die  
According to their kinds’

- 1 450 *tedded grass* is grass just mown and spread for drying (A S *getead*, prepared) Latham adduces the Prov Germ *zettēn* as a kindred word
- 1 453 Cf *Faery Queene*, II vi 24
- 1 462 A similar repetition to that of *fierceness* and *fierce* occurs in *Aeneid*,
- 1 669
- 1 468 *in mid Heav n*,—perhaps with allusion to Job 1 6, ii 1
- 1 471 See note on 1 528
- 1 473 Cf *Arcades* 68
- 1 496 *indented* Metaphor from the teeth of a saw, applied by Shakespeare (*As You Like It*, iv 3) to the movement of a snake
- 1 505 *chang'd*,—transformed, i.e. ‘the forms that changed Cadmus and Hermione’ (Newton) Todd would place a comma after ‘chang'd,’ and understands that word as = ‘underwent a change’
- 1 506 Keightley was the first to remark that ‘Hermione’ should be ‘Harmonia’
- 1 507 Olympias was the mother of Alexander the Great Cf note on Nativity 203 Dryden has the same allusion in the second stanza of *Alexander's Feast*
- 1 510 Scipio Africānus is here meant Cf the ‘top of eloquence,’ *Paradise Regained*, iv 354
- 1 522 Cf Ovid, *Metamorphoses*, xv 45, 46
- 1 549 Cf *Paradise Regained*, iv 4, 5, *Comus* 161 The invitation in line 732 may be compared with that of *Comus* to the Lady, ‘Be wise, and taste’ (1 813)
- 1 563 *speakable*,—not ‘may be spoken,’ but ‘able to speak’ Horace thus uses ‘illachrymabilis’ as passive (*Odes*, iv 9 26), and as active (*Odes*, ii 14 6) ‘Since the time of Milton, there has been a decided tendency to diminish the number of words with a Saxon root and a French termination’ (Marsh)
- 1 581 Serpents were supposed to delight in fennel (Pliny, *Natural History*, xix 56), and to suck the teats of ewes and goats
- 1 612 *Universal dame*,—Lady of the universe (‘dame’ from Lat ‘domina’)
- 1 613 *spirited*,—inspired, possessed (Ital *spiritare*) Cf iii 717
- 1 631 Cf *Georgics*, ii 153
- 1 634 This account is bad physics The *ignis fatuus*, which is of very rare appearance, is supposed to be produced by a luminous insect (Keightley) But Newton, in his *Optics*, remarks that ‘vapours arising from putrified waters are usually called *ignes fatui*’ More modern authorities hold that ‘the appearance is produced by the decomposition of animal or vegetable matter, or by the evolution of gases which spontaneously ignite in the atmosphere’
- 1 640 Cf L *Allegro* 104, and the gambols of Puck (*Midsummer Night's Dream*, ii 1)

- 1 643 *fraud*,—cf vii 143, note  
 1 644 *tree Of probibition* is a Hebraism for ‘prohibited tree,’ as is  
 ‘daughter of his voice’ at line 653  
 1 653 *the rest* —as for the rest, a usual idiom in Greek and Latin (e.g.  
*caetera Graus,’ Aeneid, iii 594)*  
 1 654 Rom ii 14  
 1 668 *fluctuates*,—moves to and fro  
 1 672 *since mute*,—i.e. as has never since been heard, excluding even  
 the debates of the Long Parliament (Keightley)  
 1 675 *Sometimes in bigbib began*,—like Cicero in his first oration against  
 Catiline  
 1 702 *your fear itself*,—i.e. your belief in God’s justice removes the fear  
 of death, since death implies that He is unjust  
 1 714 *put on gods*,—a reminiscence of the Scriptural ‘put on incorrup-  
 tion’ (2 Cor xv 53)  
 1 729 *can envy dwell*,—cf. Aeneid, i 11  
 1 732 *humane* —i.e. human. The differing sense attached to each form  
 is of modern use  
 1 736 Cf Iliad, ii 41  
 1 742 *inclinable*,—inclining, like ‘oceano dissociabili’ (Horace, Odes,  
 i 3 22)  
 1 771 *author*,—adviser ‘Mihique ut absim, vehementer auctor est  
 (Cicero ad Atticum, xv 5)  
 1 790 Eve thus falls into the very temptation by which Satan himself fell,  
 by aspiring to be like God in knowledge, as he had aspired to be like Him in  
 power (Of Bacon Advancement of Learning, ii comment on Isaiah xiv 14)  
 1 792 *eating death*,—a Grecoism imitated from Virgil, ‘sensit medios  
 delapsus in hostes,’ for ‘se delapsum esse’ (Aeneid, ii 377)  
 1 793 *boon*,—gay, as in ‘boon companion’ (From Lat *bonus*)  
 1 795 *precious* —positive for superlative, as in Iliad, v 381, Aeneid,  
 iv 576 Keightley remarks that it is also a Hebraism Landor admires the  
 ‘wonderful skill with which Eve, after the Fall, is represented as deceitful and  
 audacious, as ceasing to fear, and almost as ceasing to reverence, the Creator,  
 and shuddering not at extinction itself, till she thinks of “Adam wedded to  
 another Eve”’  
 1 800 *Not without song*,—cf. the ‘non sine floribus’ of Horace (Odes,  
 iii 13 2)  
 1 811 Psalm xciv 7, Job xxii 12-14  
 1 815 *safe*,—i.e. as regards any danger *from him*. The word is  
 thus used in Shakespeare by Miranda (Tempest, iii 1), and by Henry IV  
 (Richard II, v 3) when threatening Aumerle  
 1 823 The Knight in Chaucer (Wife of Bath’s Tale) is required, on pain  
 of death, to tell what is that which women most desire His answer,  
 and the right one, is, ‘Wommen desiren to have soveraynte’  
 1 829 *I except*,—nominative absolute See note on 1 130  
 1 832 Newton remarks that this passage is stronger and more pathetic  
 than the declaration of Lydia (Horace, Odes, iii 9 24)  
 1 835 Idolatry is made the first result of eating the forbidden fruit  
 1 837 *sciential*,—possessing and giving knowledge (Lat *scientialis*)

1 838 Andromache is thus described as amusing herself, and awaiting the return of Hector, not knowing that he had been slain (*Iliad*, xxii 440)

1 847 *divine of*,—foreboding Cf ‘praesaga mali mens’ (*Aeneid*, x 843), and Horace, *Odes*, iii 27 10

1 851 Cf Virgil, *Eclergues*, ii 51, *Georgics*, iv 415

1 853 The original editions have ‘to,’ which Newton and Todd altered to ‘too’ I have printed ‘excuse’ with a capital, as I believe that a personification is intended *Prologue* and *apology* are connected in Romeo and Juliet, i 4

1 888 The words in this line are so arranged as to necessitate an effective pause after ‘Adam’

1 890 *Aeneid*, ii 120, xii 951

1 892 So Cymoent in Spenser, hearing of the misfortunes of her sorrows away the garlands she had been making (*Faery Queene*, III iv 30)

1 893 It is noteworthy that the roses had already faded

1 901, *devote*,—the ‘*devota morti*’ of Horace (*Odes*, iv 14 18)

1 908 A reminiscence of the speech of Admetus to Alcestis (*Euripides*, *Alcestis* 278)

1 923 *coveting to eye* —to eye with desire, covetously

1 947 Cf *Deut* xxxii 27

1 953 *certain*,—for ‘resolved’ (‘certus eundi,’ *Aeneid*, iv 554)

1 980 *oblige* here means to render obnoxious to guilt or punishment, as in Horace, *Odes*, ii 8 5

1 989 *to the winds*,—a quasi-proverbial expression (Horace, *Odes*, i 26 1-3)

1 998 Milton follows St Paul, ‘Adam was not deceived’ (1 Tim ii 14)

1 1019 *savour*,—applied in Latin to the understanding as well as to the palate, as in Cicero, ‘nec enim sequitur, ut cui cor sapiat, ei non sapiat palatum’ (*De Finibus*, ii 8)

1 1052 *unrest*,—want of rest, unhappiness The word is so used by Shakespeare (*Romeo and Juliet*, i 5)

1 1057 Shame covered them with his robe, but in so doing ~~discover~~ to them their nakedness ‘Clothed with shame’ occurs in Psalm 39, 29 Cf Samson Agonistes 841

1 1068 *worm* is used as equivalent to ‘serpent’ in *Macbeth*, iii. 4,

1 1086 Cf *Arcades* 80, and *Faery Queene*, I i 7

1 1088 Cf *Rev* vi 16, 17

1 1101 This description of the fig-tree is taken from Gerard’s *Herball* (1633) It accurately applies to the banian tree, with this exception, that the leaves of the banian are the smallest of the forest kind Milton was led into the error by the name, the Portuguese calling the banian the fig tree, from the resemblance of its fruit.

1 1111 *Amazonian targe*,—a light semicircular shield (*πελτη*)

1 1140 Refer to line 335

1 1144 *Iliad*, i 552, xiv 83

1 1166 A reminiscence of the speech of Alcestis, telling her husband that she might have lived, but preferred death for his sake (*Euripides*, *Alcestis* 282, &c.)

1 1183 Milton’s editions have *women*. Bentley read ‘woman,’ justifying

it by the following 'her'. But besides that such a transition is not unusual (as Newton observes), there may be here also that generalisation and reference to times long after the Fall, which are observable in other passages

## Book X

- 1 9 Ephes vi 13
- 1 16 *manifold*,—divines having reckoned many sins as included in that of Adam, who, offending in one point, was guilty of all
- 1 23 Shakespeare has this idea of the angels weeping at the folly of man, in a well-known passage in Measure for Measure (ii 2)
- 1 37 *sincerest*,—most perfect Cf ix 320, Paradise Regained, ii 480
- 1 40 Cf iii 86-96
- ~1 45 *moment*,—see vi 239, note
- 1 51 Eccles viii 11
- 1 56 John v 22
- 1 59 Psalm lxxxv 10
- 1 66 Heb i 3
- 1 68 John iv 34 Cf Aeneid, i 76
- 1 74 Cf iii 236
- 1 76 *Of right*,—i e 'As I have undertaken to bear the whole penalty, I have a right to make their share of it as light as I please' their doom being derived (diverted from its old channel, *rivus*) on me (Keightley) \*
- 1 84 The meaning of this line is obscure when taken in connexion with line 164 Keightley understands it 'the serpent's part in the matter is so plain as to require no proof'
- 1 106 *obvious*,—coming to meet (Lat *obvius*) Cf viii 504, xi 374, and Aeneid, iii 499
- 1 145 An expostulation perhaps suggested by Gen xxx 2, 2 Kings v 7
- 1 151 Cf viii 568, 570
- 1 155, *part and person*,—terms borrowed from the stage 'persona' in its sense of 'character,' 'part in a play' Cicero uses both the words in this sense in his oration Pro Muraenâ So Milton 'If it were an honour to that person which he (Caesar) maintained' (History of England, ii)
- 1 157 *in few*,—i e words, a common Greek and Latin ellipse So in 2 Henry IV i i
- 'In few, his death, whose spirit lent a fire,' &c
- 1 169 As man did not know the serpent to have been the instrument of Satan, and as the knowledge was not necessary then, the sentence was pronounced in such terms as, to man's apprehension, applied only to the serpent
- 1 184 Allusions are made in this passage to the following texts —Luke x 18, Eph. ii 2, Col ii 15, Ps lxviii 18, Eph iv 8, and Rom xvi 20
- 1 214 Phil ii 7
- 1 215 John xii 5
- 1. 218 Because some commentators thought that the beasts shed their coats for the purpose
- 1 219 Rom v 10
- 1. 222 Isaiah lxii 10
- 1. 230 *counterview*,—from Fr, *contreveue* (We have 'country-dance' from 'contre danse')

1 246 *sympathy* Sir Kenelm Digby professed to cure wounds by sympathy, i.e. by the treatment either of the sword that had inflicted them, or anything whereon the blood from the patient had fallen. Several of Digby's works on physical subjects were published between 1644 and 1655.

1 249 *my shade*,—perhaps with allusion to the classical 'umbra,' an uninvited guest (*Horace Satires*, ii 8 22)

1 260 *intercourse*,—from frequent passage backward and forward

1 261 *transmigration*,—for quitting Hell altogether for Earth

1 273 Lucan has a description of the ravenous birds that followed the Roman camp, and scented the battle of Pharsalia (vii 831), which may have suggested the simile Todd quotes from Beaumont and Fletcher (*Beggar's Bush*)

"Tis said of vultures

They scent a field fought, and do smell the carcases  
By many hundred miles'

1 279 *Feature* —i.e. form, the two words are often coupled in Shakespeare, 'feature' (from Ital. *fattura*), 'what is made,' thus almost synonymous with 'creature'

1 280 *murky* —dark' (A S. *mirc*) 'Mirk' is a north-country word for darkness Cf. 'Hell is murky' (*Macbeth*, v 1)

1 281 *sagacious*,—quick of scent 'Sagire enim, sentire acute est, ex quo sagaces dicti canes' (Cicero, *de Divinatione*, i 4) Keightley observes that 'quarry' is incorrectly used here, for it means the part of the deer given to the hounds (curée), and the chase is not yet begun. The word is, however, generally used for prey, and Richardson derives it from Lat. *quaerere*, through Fr. *querir*

1 289 Pliny (*Nat. Hist.* iv 16) says that the sea one day's sail from Thule is frozen, and is called Cronian

1 291 *imagin'd way*,—the north-east passage to the East by the north of Europe and Asia

1 292 *Petsora* —Petchora, a river in the north-east of Russia, falling into the Arctic Ocean

1 294 *mace*,—(from 'massa,' a club) was part of a knight's equipment Chaucer (*Knight's Tale*) having enumerated many weapons and kinds of armour worn by different knights at the Athenian tourney, concludes with 'an axe, and eke a mace of steel' Todd says 'the word was used for sceptre in our old poetry,' and takes that sense of it here (In *Julius Caesar*, iv 3, the weapon rather than the sceptre seems intended, from the epithet 'murderous' applied to Slumber.)

1 296 *Delos*,—one of the Cyclades The legend ran that Delos was a floating island till Zeus fastened it with adamantine chains to the bottom of the sea, that Leto might find it a secure asylum wherein she might bring forth Apollo and Artemis

1 297 *Gorgonian rigour*,—like that produced by the Gorgon, who turned to stone all that looked on her

1 304 Cf. Matt vii 13, *Aeneid*, vi 126

1 305 *inaffensive*,—without obstruction, as in viii 164

1 308 *Memnonian* Susa, the residence of the Persian kings, is called Memnonia by Herodotus (vii 85).

- 1 311 *indignant waves*,—cf Virgil, Aeneid, viii 728, Georgics, ii 162  
 1 313 *Pontifical*,—in its primary sense, ‘bridge-making’  
 1 320 *in little space*,—i.e with no great interval, reckoning the bridge to Hell, while the stairs (iii 510) connected the World with Heaven (Keightley)  
 1 323 Keightley remarks that properly there were but two roads to Heaven and Hell, but Milton seems to reckon the way down to the Earth as a third  
 1 328 The Centaur and the Scorpion were six and seven signs in advance of the sun in Aries  
 1 329 *His zenith*,—upwards, to the outside of the World  
 1 345 *with joy and tidings*,—i.e with joyful tidings Cf Aeneid, i 636  
 1 368 *our liberty, confin'd*,—i.e the liberty of us, confined Instances of a similar construction are found in iv 129, viii 423, and ix 908  
 1 381 Cf ii 1048 On nearer view Heaven is found to be square (Rev xxii 16)  
 1 383 *Prince of Darkness* —epithet of Satan in Spenser (Faery Queene, III viii 8) and Shakespeare (All's Well that Ends Well, iv 5, King Lear iii 4), founded on Ephes vi 12  
 1 409 *detriment*,—with allusion to the formula by which the consuls were invested with dictatorial power, ‘ne quid respublica detrimenta capiat’  
 1 412 Newton remarks that Milton in adapting to his own use Ovid’s journey of Envy to Athens (Metamorphoses, ii 793) has altered Ovid’s flowers, herbs, people, and cities blasted by her presence, to stars, planets, and worlds Marino and Tasso describe much the same effects from the passage of Jealousy and Alecto The latter, as she moves, withers the fields and pales the sun (Gierusalemme Liberata, ix 1)  
 1 413 When the aspect of the planets was malign, persons and things were said to be planet-struck This is here said of the planets themselves Cf ‘Some planet strike me down!’ (Titus Andronicus, ii 5), and ‘no planet strikes’ (Hamlet, i 1)  
 1 415 *causey*,—causeway, from Fr *chaussée*, and this from Lat *calceata*, i.e ‘via calce strata,’ a road made firm with stones or lime (Fr *chaux*).  
 1 416 *exclam'd*,—cf Psalm xlii 7  
 \* 1 426 *paragon'd*,—likened, from Fr *paragonner*, to be “equal, like” It is so used by Shakespeare (Antony and Cleopatra, i 5, Othello, ii 1)  
 \* 1 427 *the grand*,—the grandes, as Tasso uses ‘I grandi’ (Gierusalemme Liberata, i 20)  
 1 430 Aeneid, ix 40  
 1 431 The Russians had been extending their dominion eastward, and had advanced as far as Astrakhan They consequently had frequent conflicts with the nomadic tribes (of Tartar or Turkish race) of the extensive eastern plains Persia (in which was included Khorassan, the ancient Bactria) was at this time ruled by the Sufavee family, and hence the word Sophi was used in Europe, like Shah, now to signify the Persian monarch During the sixteenth century there was a continual war between the Persians and the Ottoman Turks, who were masters of Asia Minor and Syria Tauris, or Tebreez, was the capital of the early Sufavee monarchs, as Erdebil to the east of it had been the original seat of their family Casveen lies south-east of Tebreez By the *realm of Aladule* is meant the greater Armenia, whose

last monarch, named Aladule, had been defeated and slain by the Turkish Emperor, Selim I, and the region *beyond* it was the country between it and Tebreez and Casveen (Keightley)

1 438 *reduc'd* —brought back Always in this sense in Shakespeare (Henry V v ii, Richard III ii 2 and v 4)

1 441 Cf Odyssey, vii 39, Aeneid, i 439

1 445 *state*, —cf note on Arcades 81

1 457 *Divan*, —supreme council of the Turks Satan is called 'Sultan' in 1 348 Keightley remarks that it is properly the raised seat that runs round the wall at the upper end of rooms in the East

1 458 So Caesar, before addressing his soldiers (Lucan, Pharsalia, i 297) 'Tumultum

Composuit vultu, dextrâque silentia jussit'

1 460 This line occurs in v 601, 772, 840 Newton remarks that its repetition depends all along on the first use of it, and gives a force and beauty to it, which it would not have without the repetition

1 477 *unoriginal* —without beginning

1 478 Satan here lies to his followers See ii 1008

1 484 *exile*, —here accented on last syllable Shakespeare accentuates the word both as here and in the modern way

1 513 *supplanted*, —tripped up (supplanto) Like *reluctant* (struggling), which occurs soon after, it is a gymnastic term

1 514 The transformation of Cadmus (Ovid, Metamorphoses, iv 575) and that of Cavalcanti in Dante (Inferno xxv) were Milton's originals here

1 523 *complicated* —i.e intertwined

1 525 *Hydrus* is the water-snake *Elops* is reckoned among the serpents by Pliny *Dipsas* was so named from the unquenchable thirst (*δίψα*) that was occasioned by its bite

1 527 *Bedropt*, —cf Ovid, Metamorphoses, iv 618, 619

1 528 *Ophiusa*, —abounding in serpents Several islands were so called The one here meant is probably the smaller Pityusa, off the south coast of Spain

1 529 Rev xii 9

1 546 Hosea iv 7 *Exploding*, —condemning, used in the classical sense of hissing an actor from the stage

1 560 *Megæra*, —one of the Furies Their hair was serpents,

1 561 Josephus and Mandeville give this tradition of the apples of Sodom, which was rejected by Sandys and Maundrell 'This fruit, when ripe, if it be pressed, explodes, leaving in the hand only the shreds of the rind and a few fibres It is not peculiar to the Dead Sea neighbourhood, being found in Nubia, Arabia, and Persia' (Kitto's Bible Lands, quoted by Keightley)

1 565 *gust*, —taste, pleasure, from Ital *gusto*, which Dryden uses in its original form

1 569 Georgics, ii 247

1 572 i.e Whom they triumphed (over) for having once failed

1 573 Keightley takes 'hiss' as a verb, and 'long' and 'ceaseless' as adverbs

1 575 An idea suggested by Ariosto (Orlando Furioso, xlvi 98), where Manto and her companions are changed into serpents every seventh day (Keightley)

- 1 581 *wide encroaching*,—a translation of Eurynome, applied to Eve  
 1 586 Rom vi 6  
 1 590 Rev vi 8  
 1 599 *ravin*—prey

1 616 Cf Shakespeare's lines on 'Cæsar's spirit, raging for revenge' (*Julius Cæsar*, iii 1) Landor, commenting on this passage, regrets 'that most of the worst verses, and much of the foulest language, are put into the mouth of the Almighty'

- 1 633 I Sam xxv 29  
 1 643 Rev xv 3, xvi 7  
 1 645 *extenuate*,—lessen Cf 'spes nostra extenuatur, et evanescit' (Cicero, *Ad Atticum*, iii 13 1)  
 1 647 *the ages*,—the Millennium Cf xii 549 The new heaven and earth are to rise (2 Pet iii 12, 13) or to descend (Rev xxi 2)  
 1 655 *Decrepit*,—like Spenser's Winter,  
     'Faint with cold and weak with ead'

(*Faery Queene*, VII vii 31)

- 1 656 *blanc*,—a variation of the usual epithet, pale Cf 'candida luna' (*Aeneid*, vii 8) and the 'bianca luna' of the Italian poets

1 659 If a planet were distant from another by a sixth part of the twelve signs, i.e. by sixty degrees, their aspect was called *sextile*, if they were parted by a fourth, *square*, and if by one half, *opposite* which last is said to be of noxious efficacy, because the planets so opposed were believed to strive to overcome one another, and their antagonism was deemed of evil omen to those born under the weaker star Keightley observes that *conjunction* (i.e. when two planets were in the same sign and degree) was regarded as an indifferent aspect, the aspects of *trine* and *sextile* being benign, and *quartile* (or square) and *opposition* malign

1 668 On the supposition that the equator, before the Fall, coincided with the ecliptic, it became necessary to assume that one or the other circle had altered its position If the Ptolemaic system were true, the ecliptic must have been moved, if the Copernican, the equator (Keightley)

- 1 670 *sun's axle*,—axis of the ecliptic  
 1 673 A poetical mode of saying that the axis of the ecliptic was inclined to that of the equator As the vertical angles were the same, the sun went as far from the equator on the north as on the south (Keightley)

1 674 *Atlantic sisters*,—the seven daughters of Atlas, the Pleiades seven stars in the constellation Taurus

*Spartan twins*,—Gemini, i.e. Castor and Pollux, sons of Leda, wife of Tyndareus, king of Sparta

1 686 *Estotiland*,—the modern Greenland Keightley observes that no country is named Magellan

1 687 *Thyestean*,—i.e. made for, not by, Thyestes Cf Horace, *Ars Poetica*, 91 'Thyestean' is for 'Thyestéan,' as 'Chalybean' is for 'Chalybéan' in *Samson Agonistes* 133

1 696 *Norumbega*,—a province of North America, 'coinciding with the present New England and part of New York'

*Samoeda* —a north-eastern province of Russia

- 1 698, *flaw*,—blast of wind (fatuus) 'Cf 'winter's flaw' (*Hamlet*, v 1), and

'Like a red morn that ever yet betoken'd  
Gust and foul flaws to herdsmen and to herds'  
(Venus and Adonis)

1 699 *Boreas*,—the north wind

*Cæcius* —(Kaukas) the north-east wind

1 700 *Tbrascius*,—the wind blowing from Thrace, north-north west

1 702 *Notus*,—the south wind

*Afer*,—the south-west wind Cf Aeneid, i 85

1 703 *Serraliona* The Lion Mountains (so called from the roaring storms there) are to the south-west of Africa, within a few leagues of Cape Verd The Spanish name is Sierra (de) Leona, the Portuguese, Serra (de) Leoa (Keightley)

*Eurus* and *Zephyr*,—called also Levant and Ponent (rising and setting), are the east and west winds

*Sirocco* (ventus Syrus) blows from the south east, and *Libeccio* (ventus Lybicus) from the south-west These winds are so called by the Italian sailors of the Mediterranean (Keightley)

1 718 Isaiah lvii 20 For a 'sea of passion' there is a precedent in Shakespeare's 'sea of troubles' (Hamlet, iii 1), and another in Aeschylus (Prometheus Vinctus 746)

1 719 A metaphor from a ship in a tempest, disburdened to avoid sinking

1 738 *Mine own*,—i e curses

1 740 Milton here follows the notion that elemental bodies seek their determinate place by an impulse of their own, without regard to gravitation

1 741 *Heavy, though in their place* Bodies should not weigh anything at the centre, their weight being only their tendency to the centre (Keightley)

1 743 *from my clay*,—this metaphor is found in Job xxxii 6, Isaiah xlvi 9

1 761 Isaiah xlvi 10

1 778 Cf xi 536, and Spenser's phrase (Faery Queene, V viii. 9) of the priests of Isis, who

'On their mother Earth's dear lap did lie'

1 780 Job xxxvii 5

1 783 Cf 'non omnis moriar' of Horace (Odes, iii 30 6)

1 788 Cf Samson Agonistes 100

1 800 Cf a passage in Jeremy Taylor's Treatise on the Real Presence (xi 5) 'But there is an impossibility which is absolute, which God cannot do, therefore [i e for that very reason] because he is Almighty, for to do that were impotency and want of power, as God cannot lie, he cannot be deceived, he cannot be mocked, he cannot die, he cannot deny himself or act unjustly'

1 806 According to the axiom of the schools, 'Omne efficiens agit secundum vires recipientis, non suas'

1 808 *sphere*,—i e of their operation, their power

1 816 *Am found*,—cf 'thou and I am one' (As You Like It, i 3)

1 817 Cf 'O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee' (2 Esdras vii 48)

- 1 832 *me, me only*,—cf Aeneid, ix 427  
 1 840 *future* The only instance in Milton of this accentuation of the second syllable in this word Newton gives one from Fairfax's Translation of Tasso
- 1 845 Cf the lamentations of Constance (King John, iii 4) and Cleopatra (Antony and Cleopatra, v 2) A classical precedent has been found in Sophocles (Philoctetes 786, &c)
- 1 846 From a comparison of previous passages (lines 329, 341, 651–5) it appears that this was some other night than that immediately after the Fall
- 1 859 *slowest*,—very slow Cf 'pede Pæna clando' (Horace, Odes, iii 2 32)
- ~ 1 861 Cf v 202, Virgil, Eclogues, i 5  
 1 872 *pretended*,—as in Latin, held up or before, i.e masking fraud  
 1 887 'Some writers hold that Adam had had thirteen ribs on the left side, and that from the supernumerary rib Eve was made' (Newton),  
 1 888 Hippolytus expostulates with Zeus to the same effect (Euripides, Hippolytus 616), and Posthumus in Cymbeline (ii 5) holds similar language  
 1 898 *for either*, &c,—cf Lysander's lament on the 'course of true love' (Midsummer Night's Dream, i 1)
- 1 905 Keightley thinks that Milton had in view his own courtship of Miss Davies He certainly bore in mind the scene that ended it See p xi of Life
- 1 914 Eve's appeal and action have been thought to resemble those of Philoctetes in Sophocles (485, &c), when imploring Neoptolemus not to forsake him
- 1 921 *forlorn*,—utterly forsaken, lost (verloren) Cf  
 'Like a forlorn and desperate castaway'  
 (Titus Andronicus, v 3)
- 1 931 Psalm li 4  
 1 936 The repetition resembles that in iii 236, and in Abigail's speech (1 Sam xxv 24)
- 1 953 *that place*,—of judgment Cf 932  
 1 978 *As in our evils*,—considering our evil plight Cf 'ut in tantis malis' (Cicero, Epist Fam xii 2) An exactly similar use of 'as' occurs in Juliet's soliloquy (iv 3), 'As in a vault'
- 1 981 *and miserable it is*,—with these words begin a parenthesis ending at *monster* in line 986
- 1 1000 *make short* —i.e work (Keightley)  
 1 1007 Aeneid, iv 499, 645  
 1 1066 *shattering*,—cf Lycidas 4  
*graceful locks*,—cf vii 323, note  
 1 1071 *sere*,—cf Lycidas 2  
*foment*,—cherish (from foveo, fomentum, fomentum) Cf Aeneid, i 175, 276  
 1 1072 Cf 'Fulmen detulit in terras mortalibus agnem'  
 (Lucretius, v 1091)
- 1 1075 *Tine*,—kindle (A. S. *tendan*, whence tinder) See the word in Glossary to Faery Queene, II

1 1090 *watering the ground*,—cf Aeneid, xi 191  
 1 1091 *frequenting*,—making the air frequent (*i.e.* full) with sighs Cf  
 1 797, note

### *Book XI*

1 1 *lowest*,—very lowly, a similar use of the superlative to that in  
 x 859

1 2 *stood* —implying the continuance of the act of prayer Cf ii 55 The expression is referred to Mark xi 25, Luke xviii 13

1 3 *Prevenient*,—forestalling Cf Nativity Ode 24, note

1 4 Ezek xi 19

1 5 Rom viii 26

1 14 Tasso (Gierusalemme Liberata, xiii 72) relates that the prayer of Godfrey ‘flew to heaven, prompt and light as winged angels’

1 15 Requests not granted by the gods were said to be dispersed by the winds Cf Aeneid, xi 795, and Ovid, Metamorphoses, x 642

1 18 Psalm cxli 2, Rev viii 3, 4

1 31 This line is an echo of the prayer in the Liturgy to Him who ‘despiseth not the sighing of a contrite heart’

1 33 i John ii 1, 2

1 38 Gen viii 21

1 44 John xvii 21, 22

1 52 Levit xviii 25

1 56 Cf iv 153

1 72 So Zeus summons his council of gods, Iliad, xx 4

1 74 *perhaps*,—not referring to the events, but to the identity of the trumpet

1 79 Rev xxii 1

1 80 *fellowships* —the ‘sweet societies’ of Lycidas 179

1 82 Bentley’s objection to the angels being seated round the throne of God has been answered by the commentators with a reference to Rom iv 4 xi 16, and Matt xix 28

1 86 *defended*,—forbidden (*défendu*), so used by Chaucer and Spenser, but never by Shakespeare

1 128 Ezek x 12, 14 Dante compares the eyes in the wings of cherubim to those of Argus, whose story is narrated by Ovid (Metamorphoses, 1 625)

1 135 *Leucothea*,—Ino, daughter of Cadmus The Romans identified her with Mater Matuta, goddess of Dawn, as Cicero remarks (Tusc Quaest i 12, De Nat Deor iii 19) Milton gives the office of Matuta to Leucothea

1 157 i Sam xv 32

1 159 Adam had called his wife Ishah (woman) because she was taken out of Ish (man) Cf viii 496 He now calls her Eve, or Havah (from the Hebrew word meaning ‘to live’) Milton had called her Eve before by way of anticipation (Newton)

1 182 *subscrib d*,—assented Shakespeare has thus used the word in i Henry VI, ii 4 (Somerset’s third speech), 2 Henry VI, iii 1 (Margaret’s first speech) In Troilus and Cressida, ii 3, Agamemnon uses ‘underwrite,’ and Ajax ‘subscribe,’ in this sense

1 185 *stoopt*,—participle ‘Stooping is when a hawk, being upon her wings at the height of her pitch, bendeth violently down to strike the fowl, or any other prey’ *tour* may be either the French *tour*, the wheel of a bird in flight, or the *tour* of the lark in L’Allegro 43

1 186 The number two is an omen to the human pair, as the twelve swans denoted the twelve Trojan ships that had escaped the tempest (Aeneid, i 393)

1 205 The descent of Michael as a deus ex machinâ, is referred by Todd to the similar effects in the masks of Milton’s earlier days, and a stage direction from Carew’s Masque (1633) is quoted to support this view

II 213-220 Gen xxxii 1, 2, 2 Kings vi 13

1 215 *pavilion’d*,—the meaning of Mahanaim is ‘hosts’ or ‘camps’ Shakespeare uses ‘pavilion’d’ for tented in Henry V, i 2

1 230 In Eccles xix 20, it is said that ‘a man’s gait shews what he is’ Much stress is laid upon this point by Milton, cf iv 870, ix 389 So also Virgil (Aeneid, i 405) and Shakespeare (King Lear, v 3)

‘Methought thy very gait did prophesy  
A royal nobleness’

1 233 *invests*,—cf Psalm xciii 1

1 242 Melibaea was a city of Thessaly, famous for a fish there caught, and used in dyeing the finest purple

1 243 *Sarra*,—a name of Tyre, from Sar, a fish caught there Cf Georgics, ii 506, and note on II Penseroso 33

1 244 Cf Comus 83 *woof*=what is woven

1 245 Iliad, xxiv 347, 348

1 250 *Inclin d*,—bowed So in Spenser the Red Cross Knight ‘himself inclining,’ speaks to Guyon (Faery Queene, II i 28)

1 261 The exact delivery by the angel of the words of the divine decree (line 97) has Homeric precedent The words of Jupiter are repeated by the Dream to Agamemnon, and by Agamemnon to the council (Iliad, ii 11, 28, 60)

1 264 *gripe of sorrow* —so in the song quoted in Romeo and Juliet (iv 5), from the Paradise of Dainty Devices

‘When gripping grief the heart doth wound.’

1 267 *retire*,—used as a substantive by Spenser (Faery Queene, VI ix 27), and Shakespeare (King John ii 2, Cymbeline, v 3), in both senses of ‘retreat’. It is found in Comus 376 (Various Readings)

1 269 This farewell has been compared with that of Philoctetes to his cave (Sophocles, Philoctetes 1453, &c.)

1 270 *native soiL*,—of Eve though not of Adam, who was brought thither Cf vii 537

1 280 A hint taken from the lament of Alcestis (Euripides, Alcestis 249)

1 310 *To weary him* —an Horatian phrase (Odes, i 2 26), but with an allusion to Luke xviii 5-7

1 316 Gen iv 14

1 323 Referring to the altars erected by the patriarchs in memory of God’s appearing to them (Gen xi 7, xiii 4, xxxv 3)

II 332 Exod xxxiii 22, 23

1 336 Jer. xxiii 24 Cf Bk. vii 168

1 352 Psalm v 12 (Bible Version)

1 357 Dan x 14

1 359 Gen vi 3

1 374 Aeneid, v 710

1 377 Ezek viii 3, xl 2 As Milton represents the earth as globular, what follows is physically impossible It might have been more judicious to have represented the whole as in vision (Keightley )

1 389 *Temur*,—Tymûr Lung, commonly called Tamerlane His first seat of dominion was Samarcand, which is in the region between the Oxus and Jaxartes, but not near either river (Keightley )

1 390 *Paquin*,—Pekin The *Sinæ* (mentioned by Ptolemy) are the Chinese

1 392 *The golden Chersonese*,—Malacca and the Birman empire

1 395 *Bizance*,—Byzantium The Turks came from Turkistan, a province of Tartary

1 396 Cf 1 335 for a similar use of a double negative for affirmation

1 397 *Negus* —the King of Abyssinia, who was called by Europeans Prester John ‘Negus in Ethiopic signifies ‘king,’ and is therefore a title, like Pharaoh, Sultan, Shah, &c (Keightley )

1 398 *Ercoco*,—Erquico or Harkiko on the Red Sea, the north-east boundary of the Abyssinian empire

*the less maritime kings*,—i.e the lesser kingdoms on the sea-coast

1 399 These places, on the east side of Africa, first became known to Europe by the voyage of Vasco di Gama, and the poetry of Camoens has given them lasting celebrity *Mombaza* and *Melinda* lie not far from each other, on the coast of Zanguebar *Quiloa* is a good way to the south of them, and *Sofala* still further south, in Monamatapa Milton accentuates the last two names wrongly *Quiloa* (*Kilwa*) is a dissyllable, and *Sofala* is the accentuation of Camoens Purchas and others thought Sofala to be Ophir, from the resemblance of the names and because gold was obtained at Sofala But the real Ophir seems to be Ofir, on the coast of Oman, in Arabia (Keightley )

1 401 From this one might suppose *Congo* and *Angola* to be south of Sofala, but they are really on the west coast, and parallel with Zanguebar (Keightley )

1 403 *Almansor* was one of the Almohade sovereigns, whose dominions extended over the north-west and a great part of the north coast of Africa *Morocco* and *Fez* are on the Atlantic, *Algiers* *Susa*, and *Tremisen* on the Mediterranean coast Here again the language of Milton would lead us to suppose that all these places lay between the *Niger* and Mount *Atlas*, whereas they are north of this range *Tremisen* is named from its capital, which lay inland to the south of Algiers (Keightley )

1 410 Sir Walter Raleigh's last voyage was to *Guiana*, for the discovery of a gold-mine which he asserted to be there Wonderful traditions had been current of a golden city, El Dorado, in the interior

*Geryon's sons*,—Spaniards, the fabled monster Geryon was king of Spain

1 411 *Iliad*, v 127, *Aeneid*, n 604 Tasso follows these precedents, making Michael remove the film from the eyes of Godfrey (*Gierusalemme Liberata*, xviii 93), that he may see the angelic hosts that have come to his aid

l 414 *euphrasy* —the eye-bright, so named from its supposed effect upon the sight. *Rue* is ‘herb of grace’ (Richard II, iii 4, Hamlet, iv 5). Both plants are affirmed by the old herbalists to have the virtue of purging the eyes.

l 416 Psalm xxxvi 9

l 420 Cf viii 453, Dan x 8

l 430 *tillth*,—tillage

l 433 *sord*,—sward, an older form, which occurs also in the folio Shakespeare (1623), in Winter’s Tale, iv 3

l 447 Aeneid, x 908

l 457 Gen iv 7

l 458 Heb xi 4

l 467 Cf Seneca, Phoenissae, i 131

‘Ubique mors est

‘mille ad hanc aditus patent’

l 479 *lazar-house*,—hospital. Persons with boils or ulcers were called lazars (from Lazarus) (Keightley). The word was usually synonymous with leper.

l 482 *all feverish kinds*,—the ‘februum cohors’ of Horace (Odes i 3 30)

ll 485–487 Not in the first edition

l 485 Two kinds of madness, possession and melancholy, are here discriminated from lunacy so called from the supposed effect of the moon’s changes on those afflicted with it (Keightley).

l 486 *atrophy*,—a disease preventing the body from deriving due nourishment from food

l 487 *Marasmus*,—a wasting fever and consumption

l 489 In the draught of a tragedy on the subject of this poem, we read that Adam is shewn a ‘mask of all the evils of this life and world’

l 496 In this and the next line are two phrases ‘not of woman born,’ and ‘best of man,’ which sound like echoes from the last scene of Macbeth

l 502 A Sophoclean sentiment (Oedipus Coloneus 1225, &c.)

l 517 Titus iii 3 Appetite is personified also at ix 1129

l 535 Cf ‘Made ripe for death by eld’ (Faery Queene, II x 32), and Antonio’s observation (Merchant of Venice, iv 1),

‘The weakest kind of fruit

Falls earliest to the ground

l 537 Cf Cicero, De Senectute xix ‘Et quasi poma ex arboribus, cruda si sint, vi avelluntur, si matura et cocta, decidunt, sic vitam adolescentibus vis aufert, senibus maturitas’

l 544 *damp of cold and dry* Burton gives as the first cause of melancholy, ‘which is natural to all and which no man living can avoid, old age, which being cold and dry, and of the same quality as melancholy is, must needs cause it by diminution of spirits and substance, and increasing of adust humours’

l 550 Job xiv 14

l 551 *attend*,—wait for (Fr *attendre*) In the first edition the passage stood

‘Of rendering up Michael to him replied’

l 553 Cf Martial, x

‘Summum nec metuas diem, nec optes’

1 554 Cf 'Permitte Divis' of Horace (Odes, i 9 9, &c)

1 563 *resonant* —sounding over again Professor Taylor's opinion of this passage was that its pregnant meaning can be fully appreciated only by a musician 'All other poets but Milton and Shakespeare make blunders about music, they never' Cf note on 1 708

1 573 This account of the descendants of Seth is taken from the oriental writers, and particularly from the Annals of Eutychius (Newton) Keightley observes that Milton has, at different times, adopted each of the three hypotheses as to the 'sons of God' in Gen vi 2 (Cf v 447, xi 622, and Paradise Regained, ii 179)

1 579 Deut xxix 29

1 582 *bevy*,—company (from the Ital *beva*, a covey of partridges) The word, according to the old commentator on Spenser, was used properly of larks 'Of quails' (Keightley)

1 607 *tents of wickedness*,—expression from Psalm lxxxiv 10

1 620 *troll* —used here improperly The tongue is not trolled, but the words are trolled (rolled) over or off it

1 624 *trains* —cf Comus 151 (note)

1 625 *swim in joy*,—a phrase frequently occurring in our old poets Cf ix 1009, and Faery Queene, I xii 41, II iii 39

1 627 Cf ix 11 for a similar repetition

1 632 *Man's woe* Todd points out this 'ungallant jingle,' and quotes contemporary writers to shew that this derivation of woman is not Milton's invention

1 642 *emprise*,—enterprise Cf Comus 610, and Faery Queene, I xii 18

1 660 Newton compares the various parts of this vision with the scenes on the shield of Achilles (Iliad, xviii 478, &c)

1 661 Gen xxxiv 20, Deut xvi 18, xxi 19, Zech viii 16

1 665 *muddle age*,—365 years old, a middle age then

1 669 Cf x 546

1 672 Cf Richard III v 3

'Our strong arms be our conscience, swords our law!'

1 694 Keightley understands the passage thus These things being done for glory, it shall be held the h ghest pitch of triumph to be styled, &c So also Mitford.

1 696 Cf Paradise Regained, iii 81-87

1 700 Jude 14

1 701 Gen v 24, Heb xi 5

1 723 I Pet iii 19, 20 The following particulars are from Josephus (Antiq Jud i iv)

1 732 *large*,—for largely, the common Latinism of adjective for adverb (Georgics, iii 28)

1 738 Iliad, xvi 384, Georgics, i 322, Ovid, Metamorphoses, i 264

1 743 *ceiling* or *celing* (Lat *caelum*, Ital *cielo*, Fr *ciel*) It is variously spelt 'syl,' 'sile,' and 'siel,' are found in our old translations of the Bible Cotgrave denies that 'ciel' is the same word in its two significations of 'heaven' and 'a roof,' because the plural in the former case is 'cieux' and in the latter 'ciels'

Book XII.

- I 1 This and the four following lines were added in the second edition, when the last book was divided  
I 5 *transition* —in its classical sense, ‘a brief outline of what has been and what remains to be said,’ according to Cicero (*Rhetorica, Ad Herennium IV*).  
I 34 Milton here follows the commentators on Gen x 9. St Augustine would have translated ‘before’ by ‘against’, and Vatablus would have rendered it ‘under’ as if Nimrod claimed sovereignty next to God, iure divino. ‘The text gives the open ends proposed, but the secret design of Nimrod was to settle to himself a place of dominion to rule over his brethren, as it afterwards succeeded, according to the delivery of the text. The beginning of his kingdom was Babel’ (Sir T Browne, *Vulgar Errors*, vii. 6.)

1 41 As Taenarus or Avernus is called the gate of Hell Cf Georgics, iv  
 467 The subterranean fires near Puteoli had a similar reputation, as Sandys notices in his Travels Cf Faery Queene, I v 31

1 53 *avaricious spirit*,—a spirit of variance Cf the ‘lying spirit’ in  
 2 Chron xviii 22

1 59 Psalm ii 4

1 60 *bubbub*,—a Spenserian word Cf ii 951 (note)

1 71 St Augustine (De Civitate Dei, xv) says ‘Rationalem factum ad imaginem suam [Deus] nolunt nisi irrationalibus dominari, non hominem homini, sed hominem pecori’

1 83 John viii 34, 2 Cor iii 17

1 85 *Twinnd* Shakespeare uses the word in Othello (ii 3) and Timon of Athens (iv 3)

1 96 A similar turn of expression to that in Matt xviii 7

1 97 Cf ‘But when God hath decreed servitude on a sinful nation, fitted by their own vices for no condition but servile, all estates of government are alike unable to avoid it’ (Milton’s History of Britain, v 1)

11 106–9 Todd remarks that this passage is almost a literal translation from the Hippolytus of Euripides, 938, &c Cf Horace, Odes, iii 6 46–8

1 107 Isaiah xliii 24, Hosea v 6, Hab i 13, Psalm v 5

1 115 Joshua xxiv 2

1 126 Heb xi 8

1 130 Gen xi 31 ‘Ur of the Chaldees,’ a town situated at the foot of the mountains of Osroene in Upper Mesopotamia It is a place of pilgrimage for the Moslems, who honour it as the birthplace of Abraham, and it is one of the principal stations in the caravan route between Aleppo and Bagdad Its classical names are Edessa and Antiochia Callirhoe It was the seat of an independent kingdom from B C 137 to A D 216

1 131 *Haran*, or Charran (Acts vii 2), is laid down in the Geographia Sacra of Bochart (1651) in the direct road from Ur of the Chaldees, and on the west side of the river Chebar In modern atlases Chébar is placed so far away to the east of Haran that its ‘ford could not lie between that place and Ur

1 132 *servitude*,—servants abstract for concrete

1 139 The extent of possession promised to Abraham (Gen xv 8) is from the river of Egypt to the Euphrates But in Numb xxiv 8, the entrance of Hamath is named as one of the points of the northern boundary

1 140 *Hermon* —a peak of Anti-Lebanon, now called the ‘old man’s mountain’ (Jebel el Sheikh)

1 141 *great western sea*,—the Mediterranean

1 144 *double-founted* The sources of the Jordan are two springs—the one named that of Hasbany, near Hasbeïya, about twenty miles north of Baneas, the other, the fountain of Tell-il-Kadi, sixteen or eighteen miles south of the former, by the site of the ancient city of Dan Jordan signifies ‘the flower,’ ‘river’ (Keightley) In Sandys’ Travels the river is said to spring ‘from Jor and Dan, two not far distant fountains’

1 146 *Senur* was the Amorite name of Mount Hermon, though Milton seems to view it as a different range (Deut iii 9) (Keightley)

1 152 Gen xvii 5

- 1 155 *increas'd*,—a Latinism ‘Cumque es aucta liberis’ (Plautus)  
 1 158 *sev n mouths*,—cf Aeneid, vi 801, Ovid, Metamorphoses, i 422,  
 11 256  
 1 180 *emboss*,—cover with swellings Cf  
     ‘Bathe Merriman, the poor cur is embossed’  
     (Taming of the Shrew, Induction) (Keightley)  
 ‘Embossed’ is used of a carbuncle (Lear, ii 4), and of sores (As You Like It,  
 11 7)  
 1 188 *palpable*,—‘that may be felt’ in our version, ‘tam densae ut  
 palpari queant’ (Vulgate)  
 1 191 *river-dragon*—Pharaoh (Ezek xxix 3)  
 1 194 *bardnd after thaw*—an opinion of the time, but it is not the  
 fact (Keightley)  
 1 207 *defends*,—forbids, as in xi 86  
 1 210 *craze*,—break (écraser) Chancer, in the Chanones Yemannes  
 Tale has ‘the pot was crased’  
 1 216 Exod xiii 17, 18  
 1 218 *mexpert*,—inexperienced Cf ‘bellis inexpertus’ (Tacitus, Histo-  
 riarum, i 8)  
 1 227 Exod xix 16-18  
 1 236 Exod xx 19  
 1 240 Gal iii 19  
 1 241 Heb ix 19-21  
 1 242 Acts iii 22, 24  
 1 250 *Of cedar*,—an error it was of shittim wood or acacia The  
 Temple was in Milton's mind (Keightley)  
 1 255 Josephus says that the seven lamps signified the seven planets,  
 and that therefore the lamps stood slope-wise to express the obliquity of the  
 zodiac  
 1 258 Exod xl 34-38  
 1 274 *true-opening*,—in contrast to the fallacious knowledge given by  
 the forbidden fruit  
 1 277 *His day*—which Abraham saw John viii 56  
 1 285 *Doubt not, &c*,—Rom v 17, 21  
 1 290 Rom iii 20, vii 7  
 1 291 Heb x 4  
 1 294 Rom iv 22-25  
 1 299 Rom x 5  
 1 306 *To filial*;—Rom viii 15  
 1 310 *Josbua*,—meaning Saviour in Hebrew, as ‘Jesus’ does in Greek  
 Cf Acts vii 45, Heb iv 8  
 1 322 *a promise shall receive*—2 Sam vii 16, Ps lxxxix 36\*  
 1 325 *Isaiah xl. 10.*  
 1 336 *of bad*,—i.e including the kings of Israel, for the longer scroll of  
 those of Judah was good, (Keightley)  
 1 338 *popular*,—of the people, i.e the sins of the kings added to those  
 of the people  
 1 342 *thou saw'st*,—not strictly correct, the building of Babel was  
 narrated by the angel

1 347 Psalm lxxxix 29

1 349 Ezra 1 1

1 353 A contest between Jason and Menelaus for the high-priesthood gave occasion to Antiochus Epiphanes to come to Jerusalem, where he polluted the temple, according to Jewish ideas, by entering it (2 Macc v) At a later period, a similar contest between Aristobulus and Hyrcanus gave occasion to Pompey to enter the Holy of Holies The regal power and the priesthood had been united in the person of Aristobulus, son of John Hyrcanus, of the Maccabean family Pompey set over the land an Idumean, named Antipater whose son, the celebrated Herod, became king (Keightley)

1 367 *carol*,—from ‘choreola, diminutive of ‘chorea’ (Menage) It is used for a ‘dance by Chaucer The allusion is here to the Christmas carol Todd remarks that the shepherds heard the angels’ song before they went to Bethlehem

1 371 Psalm 11 8, Aeneid, 1 287

1 379 Luke 1 28

1 387 Cf Paradise Regained, 1 174

1 393 *who comes*,—cf Matt xi 3, Luke vii 19, *recure=recover* frequent in Spenser

1 394 1 John iii 8

1 396 Rom viii 3

1 401 *appaid*,—satisfied, appeased The word is used by Chaucer and Spenser (See Glossary to Faery Queene, II)

1 403 Rom xiii 10

1 415 Col 11 14

1 420 Rom vi 9, Rev 1 18

1 421 Matt xxviii 1

1 424 1 Tim ii 6 The two earliest editions have ‘*The* ransom,’ later editions, ‘*The*’

1 442 *profuent* Milton states in his Christian Doctrine that baptism is ‘by immersion in running water’ (Keightley)

1 447 Gal 11 7-16, Rom 4 16

1 453 Rev xx 2

1 457 Col 11 15, Ephes 4 8-10

1 456 Luke xxiv 26

1 451 Ephes 1 20, 21

1 460 Luke xxi 27

1 461 John v 28, 29, Rev xi 18

1 475 2 Cor 4 15, Rom v 20

1 485 Luke xxiv 49

1 486 John xv 26

1 487 John xiv 18, 23

1 489 Jer xxxi 33, Gal v 6, Heb viii 10

1 490 John xvi 13, Ephes vi 11, 13-16

1 493 Psalm lvi 11

1 508 Acts xx 29

1 514 1 Cor 11 14 Cf Faery Queene I x 19

1 526 2 Cor iii 17

1 537 1 Cor vi 19

- 1 53<sup>2</sup> John iv 23  
 1 539 Rom viii 22, Acts iii 19 The original *ανάψυξις* = respiratio, and is so translated in the version of Junius and Tremellius  
 1 545 Matt xxvi 64, xvi 27, 2 Thess 1 7  
 1 546 2 Pet iii 12, 13  
 1 552 *last*,—for the last time, as in line 574  
 1 561 1 Sam xv 22  
 1 562 Psalm ii 11  
 1 564 1 Pet v 7  
 1 565 Psalm cxlv 9  
 1 568 1 Cor i 27  
 1 576 1 Cor xiii 2  
 1 581 2 Pet i 5-7  
 1 587 *A Paradise within thee* Henry More Milton's contemporary, in his Exposition of the Seven Churches, defends his interpretation 'of a vine-yard, in so spiritual a sense as to make it something within us, wheras both Philo and other ancient interpreters have interpreted Paradise to that sense  
 1 589 *Of speculation*,—i.e a watch-tower (Lat *specula*) Cf Paradise Regained, iv 236  
 1 609 *not sad*,—perhaps the most pathetic touch in this pathetic passage  
 1 611 Cf Iliad, i 63 The revelation to Adam was in a vision that to Eve in a dream 'Visions are clearer revelations of God than dreams' (Bacon, Essay on Youth and Age)  
 1 615 Virgil, Eclogues, iii 52  
 1 629 *meteorous*,—lifted off the ground, high in air (*μετρόπος*)  
 1 630 *marish*,—marsh, a form used by Spenser, Drayton and Browne  
 It occurs also in Ezek xlvi 11  
 1 635 *vapour*,—heat, as in Horace, Epodes, iii 15  
*adust*,—inflamed scorched  
 1 637 Gen xix 16 gave the hint of this line  
 1 640 *subjected* —lying beneath The Dragon carries the Red Cross Knight 'above the subject plain' (Faery Queene, I xi 19)  
 1 643 *brand*,—sword (Faery Queene I iv 42) Its proper meaning is 'torch,' and it is thence used for the gleaming sword, both in Saxon and Icelandic Cf Faery Queene, II iii 18  
 1 644 Milton has here improved upon the opinion of some commentators (cited by Moses Bar-Cepha), that God placed 'spectrum quoddam vehemens et terrible' before the gates of Paradise Cf Aeneid, vi 575  
 1 646 So the banished Norfolk (Richard II i 3) exclaims  
     'Save back to England, all the world's my way'  
 1 649 *solitary*,—the angel having left them

### Paradise Regained

#### Book I

- 1 1 Cf opening of Faery Queene, an imitation of the lines (attributed to Virgil) at the beginning of the Aeneid, 'Ille ego qui quondam, &c'

- 1 2 Rom v 19  
 1 7 wasteful wilderness is Spenserian (*Faery Queene*, I i 32) Cf  
 Isaiah li 3  
 1 14 summ'd —cf *Paradise Lost*, vii 421  
 1 15 above heroic —cf *Paradise Lost*, ix 14  
 1 18 Isaiah lviii 1  
 1 23 Luke iii 23  
 1 25 John i 33  
 1 26 divinely —from Heaven like Lat 'divinitus' (*Georgics* i 415)  
 It is so used in *Paradise Lost*, viii 500  
 11 27-30 Matt iii 14-17  
 1 33 Job 1 7  
 1 39 Ephes ii 2  
 1 42 Milton may here have glanced at the Consistory of Rome, or at the consistorial courts of the Church of England (Keightley)  
 1 44 in mud-air,—Ephes vi 12 Cf *Paradise Lost*, i 516  
 1 53 attending —waiting, so used also in *Paradise Lost*, vii 407,  
 xi 551  
 1 62 infring d,—shattered broken 'Infringe' always bears the meaning of 'break' in Shakespeare  
 1 87 obtains, —holds and keeps (obtinet)  
 1 89 Cf *Paradise Lost*, vi 834 et seqq  
 1 94 utmost edge —cf 'extreme edge of hazard' (*All's Well that Ends Well*, iii 3) *επι τυποῦ τῆς ἀκμῆς* is a usual expression in Greek (*Iliad*, x 173)  
 1 100 Cf *Paradise Lost*, ii 430, &c  
 1 117 Cf *Paradise Lost*, i 374, &c  
 1 120 his easy steps —in contrast to his former expedition (*Paradise Lost*, ii 930-950)  
*girded with snaky wiles* —as Simon was 'dolis instructus' (*Aeneid*, x 152)  
 1 129 According to Rabbinical tradition Michael was the angel of severity, and Gabriel the angel of mercy  
 1 130 The speech beginning with this line having been brought forward as a proof that Milton was an Arian, Mr J Morris, in his essay on the subject thus repels the accusation 'The marvel in Heaven was not that the Son of Man was the Son of God but that the Son of God should become the Son of Man Any intimation of the Divinity of the Son to Gabriel would be Arianism, as it would intimate that Gabriel knew it not But the whole drift of *Paradise Lost* is in consonance with what appears to have been the deliberate opinion of Milton, that there is no ground for believing in the eternal generation of the Son or in his essential Divinity (see *Christian Doctrine*, v)  
 1 146 apostasy —for apostates Cf use of 'servitude' in *Paradise Lost*,  
 xi 132  
 1 157 the rudiments,—Cf *Aeneid*, xi 156, 157  
 1 162 John xvi 3  
 1 171 Apollo appearing in a vision, sang to Tibullus  
     'Postquam fuerant digiti cum voce locuti' (iii 4 41)  
 1 175 vanquisb is accented on the last syllable in i Henry VI iii 3  
 1 182 virgūs,—cf *Paradise Lost*, v 547

l 185 Aeneid, x 890

l 204 John xviii 37

l 206 Aeneid, ix 311

l 207 Psalm 1 2, cxx 103

l 213 or their own Alford (on Luke ii 46), observes 'The Lord was not acting the part of a master' It was the custom in the Jewish schools for the scholars to ask questions of their teachers, and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions'

l 222 to conquer willing hearts,—Virgil, Georgics, iv 561

l 226 subdue is marked in the errata to the first edition to be read instead of destroy Cf Aeneid, vi 834

l 257 vested —Exod xxviii 43

l 267 Isaiah lvi 6

l 292 Milton seems to have agreed with Beza and Grotius that divine knowledge was gradually communicated to the human nature of Jesus, and that He was not omniscient Luke ii 52 (Keightley) Sir Thomas Browne says on this point, 'Divinity affirmed that for the assurance of his humanity unto men, and the concealment of His divinity from the devil, he passed this age like other children' (Vulgar Errors, VII xvi)

l 294 our Morning Star,—Rev xxii 16

l 310 among wild beasts,—Mark i 13

l 314 an aged man 'This image is not, and is not meant to be, in harmony with the wild and awful character of the supreme fiend on the contrary, it is meant to be in antagonism and intense repulsion The household image of old age, of human infirmity, and of the domestic hearth, are all meant as machinery for provoking and soliciting the fearful idea to which they are placed in collision, and as so many repelling poles' (De Quincey Works, vii 321) Cf note on Paradise Regained, ii 340

l 320 Perus d The 'perusal of a face is an expression twice used by Shakespeare (Hamlet ii 1, Romeo and Juliet, v 3)

l 324 pin'd,—consumed, wasted with pain (A S pinan, and Prov Ger pynen, to cause pain)

l 331 dwell —dwell in The preposition belonging to the verb is frequently omitted by Milton Cf Paradise Lost, iii 185, 483 485 (Keightley)

l 339 stub,—used here for 'stalk', it properly means a stump (Keightley) Bacon and Dryden both use it in the latter sense

l 351 The scene of the Temptation is evidently meant to be the great Arabian desert, to reach which, from the banks of Jordan, it would be necessary to take a journey of very many miles But the desert of the Temptation was that of the 'Arabah, the valley of the Jordan, which has at all times been a wilderness Mount Quarantania overhangs it, and tradition has been true in fixing on that mountain as the spot whence our Lord beheld all the kingdoms of the earth (From Keightley's Life)

l 353 Elijah Here, and at ii 19, the word (in original edition) is Ehah, but in ii 268, 277, Elijah Milton's MSS have the name Elijah (Keightley)

l 372 1 Kings xxiv 19-22 There is a similar use of 'fraud' in Paradise Lost, vii 143

l 378 Cf Paradise Lost, i 97, 594, iv 870

I 385 *attent*,—a form used by Spenser (*Faery Queene*, VI ix 26) Calidore, listening to Melibee,

‘ Hung still upon his melting mouth *attent* ’

I 397 Cf *Paradise Lost*, vi 900–907

I 407 John viii 44

I 414 *gaz'd*,—cf *Paradise Lost*, v 272, for a similar use of the word

I 416 Cf *Paradise Lost*, ix 467

I 421 Milton was here probably thinking of Juno’s speech (*Aenaeid* x 63), in which she states and refutes the argument of Venus (Keightley)

I 428 1 Kings xxii 6

I 435 Croesus, King of Lydia, consulted the oracle at Delphi before he made war on the Persians, and was told that he would overthrow a great empire—a prediction verified by the ruin of his own The similar answer given to Pyrrhus is quoted in 2 Henry VI i 4

I 447 This notion of angels presiding over kingdoms and regions was held by the Fathers, who derived it from the Book of Daniel and the Septuagint translation of Deut xxxiii 8 (‘according to the number of the angels of God’) (Keightley)

I 456 Cf *Nativity Ode*, final note

I 488 Isaiah 1 12

I 494 *scope*,—drift, purpose, as Northumberland says of Bolingbroke

‘ His coming hither hath no further scope ’

Than for his lineal royalties (Richard II iii 3)

I 496 Cf *Paradise Lost*, iv 1007

I 499 So Prospero says of the actors of his mask (iv 2), that they

‘ Are melted into air, into thin air ’

I 500 *double shade*,—cf *Comus* 335, and Ovid’s expression ‘*duplicataque noctis imago*’ (*Metamorphoses* xi 550)

### *Book II*

6 The *I mean* here has several precedents in Harrington’s translation of the *Orlando Furioso*—which, as Keightley remarks, might better admit so familiar an expression than this poem

I 13 *only shewn* —so Virgil of young Marcellus (*Aeneid*, vi 870)

I 16 Sylvester calls Elijah ‘the Thesbit’ ‘Thisbe or Tisbe was a city of the country of Gilead, beyond Jordan’ (Newton) Thischbites is the epithet used in the Latin Bible of Tremellus

I 20 Bethabara is generally supposed to be the place at which the Israelites under Joshua crossed the Jordan, and therefore must have been opposite Jericho ‘the city of palms’ Joshua iii 16, Deut xxxiv 3, John iii 23 (Keightley) ‘Bethabara,’ the common reading, is a conjecture of Origen for the original ‘Bethany’ (Alford)

I 21 *Salem old* was noted in St Jerome’s time for its ruins of the palace of Melchisedec

I 22 *Machærus* was a castle in Perea, the country beyond (on the left bank of) Jordan It lay east of the Dead Sea, at some distance from the Jordan The Apostles seek Jesus in Jericho, the place of any consequence nearest to Bethabara and on the same side of the river, then in *Ænon* and Salem, both likewise on the same side, but higher up, towards Gennesaret

1 25 *creek* This word seems to mean here merely an indentation in the river. It is now generally restricted to the sea (cf. *Paradise Lost*, vii 399), but in the colonies it is still used in its original sense, as equivalent to stream (Keightley). Sir John Davies (*Immortality of the Soul*) uses it for a turn or crook of the shore

'As streams that with their winding banks do play,  
Stopp'd by their creeks, run softly through the plain.'

1 34 John i 14

1 44 Psalm xi 2

1 46 Nehem ix 26

1 65 *clad*,—cf. *Paradise Lost*, xi 17

1 88 Luke ii 34, 35

1 98 Luke ii 49

1 103 Luke ii 19

1 109 *tracing*,—Cf. *Comus*, 423 (note)

1 111 Cf. *Persius* (*Satires*, iv 23)

'Ut nemo in sese tentat descendere'

1 122 Milton here follows the opinion of the Platonists, who assigned daemons as presiding powers to all the elements, but he makes these daemons to be fallen angels, in accordance with the Fathers (Keightley). Cf. *Il Penseroso* 90, note

1 130 *frequence*,—cf. *Paradise Lost*, i 797 Timon sends his message to 'Athens in the ~~sequence~~ of degree,

From high to low throughout' (*Timon of Athens*, v 3)

(It should, however, be noticed that Collier reads 'sequence' in this passage.)

1 131 *tasted*,—made experience of, as the Greek equivalent is used Cf. *Paradise Lost*, ii 686, *Samson Agonistes* 1091

1 138 *absolute*,—finished, perfect Cf. *Paradise Lost*, viii 547

1 151 Asmodai (*Paradise Lost*, vi 365) or Asmodeus (*Paradise Lost*, iv 168), the angel who loved Sarah, daughter of Raguel, and slew her seven husbands, as is related in the book of *Tobit*

1 160 Cf. *Paradise Lost*, ix 489

1 161 Cf. *Paradise Lost*, viii 504

1 164 *the rugged'st brow*,—Cf. *Il Penseroso* 58 Spenser, in his Sonnet to Sir Christopher Hatton, speaks of 'the rugged brow of careful Policy' Cf. also

'The rugged forehead that with grave foresight,  
Welds kingdom's causes and affairs of state'

(*Faery Queene*, IV, Introd. 1)

1 168 *magnetic*,—magnet, adjective for substantive Keightley remarks that 'magnetic' is not a real Greek word

1 178 Here Milton follows the same interpretation of Gen vi 2 as that in *Paradise Lost*, iii 463 See note on *Paradise Lost*, xi 621

1 186 The stories of these nymphs are found in Ovid's *Metamorphoses*

1 189 *Too long*,—sc. to tell The same expression is used in *Paradise Lost*, i 507, iii 473

*scapes*,—pranks (Fr. *échappée*) Menage considers the Ital. *scapare* and *scampare* to be identical, and he derives them from the Lat. *campus*, i.e. 'ex campo exire' (Richardson)

l 190 On the charge often brought against Milton of having blended the Christian and Pagan forms, De Quincey thinks that the justification is complete, since the false gods of the heathen world were (according to him) the fallen angels and as such were no less real than the loyal and faithful angels of the Christian heaven

l 192 *delight not all*,—cf Virgil, Eclogues, iv 2

l 196 *Pellean*,—Alexander was born at Pella His father Philip had made it the capital of Macedon

l 210 *voucbsafe*,—always thus spelt in Paradise Regained, though always *voutsafe* in Paradise Lost

l 240 See note on Paradise Lost, x 155

l 258 *thoughts ibat feed*,—cf Paradise Lost, iii 37

l 259 Matt v 6, John iv 34

l 261 Psalm iv 4

l 262 *hospitable covert* —cf Horace, Odes, ii 3 10

l 263 Cf the description of Adam's bower 'inwoven shade' (Paradise Lost, iv 692)

l 266 *Him thought* is of the same construction as 'me thought' 'Him seemed' is the correct reading in Faery Queene, IV viii 4, though arbitrarily changed in some editions into 'he seemed'

l 279 The lark is called 'the herald of the morn' by Romeo (iii 5)

l 287 Similar repetitions occur in Comus 221, &c, and Paradise Lost iv 640, &c

l 289 *bottom*,—hollow, valley Cf 'bottom glade' (Comus 532)

l 293 Cf Arcades 88, Paradise Lost, iv 246, ix 1086

l 295 *Nature taught Art*,—cf Faery Queene, II xii 59

l 296 A reminiscence of the passage in Tasso (Gierusalemme Liberata, xii 26) where, in the enchanted forest, nymphs issue from the trees to Rinaldo (Keightley)

l 309 *Nebiouth* —put for his father Ishmael *found he* in original editions, *here* in ed 1692

l 313 Where Hagar wandered was the wilderness of Beersheba Where the Israelites were fed with manna was the wilderness of Sin Elijah retreated into the wilderness 'a day's journey from Beersheba' Our Saviour was tempted in the wilderness near Jordan But Milton treats all that tract of country as the same wilderness, distinguished by different names from different places adjoining (Todd) See note on l 351

*Thebez* It should be *Tisbe* Thebez was in Ephraim (Keightley)

l 322 *the gwer*,—cf Comus 703

l 324 Cf Satan's flattery to Eve (Paradise Lost, ix 539, &c)

l 334 Cf 'Interea gustus elementa per omnia quaerunt'

(Juvenal, xi 14)

l 340 On this passage Charles Lamb remarks 'The whole banquet is too civic and culinary, and the accompaniments altogether a profanation of that deep, abstracted, holy scene The mighty artillery of sauces which the cook fiend conjures up, is out of proportion to the simple wants and plain hunger of the guest He that disturbed him in his dreams, from his dreams might have been taught better' Cf line 275 'Nothing in Milton is fincher fancied than these temperate dreams of the Divine Hungerer' A

different view is taken by another critic 'The principle of lurking and subtle antagonism will explain everything that has been denounced under the idea of pedantry in Milton. It is the key to all that lavish pomp of art and knowledge which is sometimes put forth by Milton in situations of intense solitude, as in the Eden of *Paradise Lost* and the banquet here. The shadowy exhibition of a regal banquet in the desert draws out and stimulates the sense of its utter solitude and remotion from men and cities. The images of architectural splendour suddenly raised up in the very centre of Paradise, as vanishing shows by the wand of the magician, bring into powerful relief the depth of silence and the unpopolous solitude which possess this sanctuary of man whilst yet happy and innocent' (De Quincey)

<sup>1</sup> 344 *gris amber*,—i.e. ambergris. The substance was much used as a general perfume, and even in the high cookery of that time Cf 'pheasants drenched with ambergris' (Massinger, *City Madam*, ii 1) (Keightley) Fuller gives its derivation 'gray amber,' from the colour thereof, and Richardson also quotes (in his *Dictionary*) a passage from Beaumont and Fletcher, shewing that the wines at a feast 'were amber d all'

<sup>1</sup> 345 *Freshet* —a stream of fresh water Browne, in his *Britannia's Pastorals*, speaks of fish that

'Now love the freshet, and now love the sea'

<sup>1</sup> 347 Pontus Euxinus, in which, Pliny observes all fish quickly came to perfection. The Lucrine lake, near Baiae, is celebrated by Horace (*Epodes*, ii 49, and *Satires*, ii 4, 32), and Martial, *Epigrams*, iii 9 3. Martial uses Lucrina alone to signify oysters. The lamprey from the Straits of Gibraltar is mentioned by Aulus Gellius

<sup>1</sup> 349 *diverted*,—turned aside So used in Milton's *Eikonoclastes*

<sup>1</sup> 351 *fragrant smell*,—cf *Odyssey*, ix 210

<sup>1</sup> 355 *Naiades* By these he probably means the Dryades and Oreades, the wood- and mountain-nymphs. The Naiades were the water-nymphs. In making them bearers of fruit and flowers, he probably remembered Virgil, *Eclogues* ii 45. Amalthea was the nymph or the goat that nursed Jupiter, who gave her horn the power of pouring out fruits. The Hesperides were the three maidens who had charge of the golden fruit, but who never left their garden. He seems here to take the Hesperides for the name of their abode, rather than of themselves (Keightley). Milton makes the Naiades companions of Circe (*Comus* 254), and also the Hesperides skilful in singing (*Comus* 983).

<sup>1</sup> 360 *Logres* (or Loegna),—England east of Severn

*Lyones* (or Lionesse),—Cornwall (Todd) More probably Leon in Brittany (Keightley)

<sup>1</sup> 361 *Lancelot, or Pelleas, or Pellenore*,—characters in the *Morte D'Arthur*, translated (1470) by Sir Thomas Mallory. Sir Pelleas, in Spenser, is one of those who pursue the Blatant Beast when, after being conquered by Sir Calidore, it broke its chain and ranged through the world.

<sup>1</sup> 362 *harmonious airs*,—cf *Paradise Lost*, xi 595

<sup>1</sup> 364 *of gentlest gale*,—cf *Paradise Lost*, iv 156

<sup>1</sup> 370 *defended*,—forbidden, as in *Paradise Lost*, xi 86

<sup>1</sup> 382 *likes*,—sc. it likes, as in *Hamlet* ii 2, 'It likes us well'

<sup>1</sup> 384 Psalm lxxviii 19

- 1 385 Cf Horatio's farewell to Hamlet (v 2)  
     ‘And flights of angels sing thee to thy rest’
- 1 391 Cf the Sophoclean sentiment (*Ajax*, 665),  
     ‘The gifts of foes are none, and profit not’
- 1 401 *far fet* —far-fetched This form was doubtless used for euphony, like ‘per fet’ and ‘voutsafe’ in *Paradise Lost* Keightley cites passages from Beaumont and Fletcher, and from Ben Jonson, in which ‘far-fet’ occurs ‘Fet’ is used by Shakespeare (*Henry V* iii 1)
- 1 403 The vanishing of the banquet seems to have been suggested by the scene in the *Tempest* (iii 3)
- 1 416 ‘Hunger bitten’ occurs in *Job* xviii 12
- 1 422 Cf Mammon’s praise of wealth (*Faery Queene*, II vii 11), and Horace’s enumeration of its advantages (*Epistles*, i 6 36)
- 1 423 Antipater is mentioned by Josephus as abounding in wealth, and his son Herod, by promising money to Mark Antony, obtained the kingdom of Judaea
- 1 427 Cf Horace, *Epistles*, i 1 53, and Juvenal’s remark ‘Probitas laudatur et alget’ (i 74) (Keightley)
- 1 439 *Judges* vi 15, xi 1, 2
- 1 459 With this passage compare the speeches of Henry IV (Pt II iii 1), and Henry V (iv 1) in Shakespeare
- 1 466 Cf Horace, *Odes*, ii 2 9
- 1 470 *Cities of men* —an Homeric expression (*Iliad*, xviii 490), used also in *Paradise Lost*, xi 640
- 1 481 Milton probably had in mind the narrative in *Quintus Curtius* (iv 1) of the young men who declined the proffered kingdom of Sidon and named Abdalonymus for it, as well as the resignations of Diocletian, Charles V, Christina of Sweden, and others

### *Book III*

- 1 3 *convinc’t* —convicted The word is so used in the Authorised Translation (*John* viii 46) So also in Shakespeare, *Macbeth*, i 7, iv 3
- 1 10 Matt xii 34
- 1 11 *shape*,—used in the sense of the idea, the ‘forma formans’ of Bacon
- 1 18 *conduct*,—leading of an army Cf *Paradise Lost*, i 130, hence Ital *condottiere* (Keightley)
- 1 27 *erected*,—a classic epithet, used also in *Paradise Lost*, i 679 ‘Magno animo et erecto (Cicero, pro Rege Deiotaro) Sidney, in the Arcadia, speaks of ‘high erected thoughts seated in a heart of courtesie’ Of *Lycidas* 70, &c, and *Paradise Lost*, i 679
- 1 29 Spenser shews Guyon (in *Faery Queene*, Bk II) tempted first by Mammon and then by Vainglory (*Philotume*)
- 1 33 Alexander when he began to reign was only twenty, and but twenty-three when (B.C. 333) he won the battle of Issus, and two years afterwards, by the victory of Arbela, he overthrew the Persian empire, founded by Cyrus He died in his thirty-third year

I 34 *dispose*,—disposal, a form also occurring in King John (1 3)  
 ‘Needs must you lay your head at his dispose’

I 35 Scipio was but twenty seven when (B.C. 207) he brought down the pride of the Carthaginians by expelling them from Spain. But he was thirty-two when he gained his decisive victory of Zama.

I 36 Pompey was only twenty-four when he rode in triumph for his African expedition, but forty five when he entered Rome after his victory over Mithridates, the Pontic king.

I 39 *Great Julius*. He is said to have wept at the sight of the statue of Alexander, who at Caesar’s age had already made himself famous.

I 47 Cf Paradise Lost, xi 691, 789, &c

I 50 ‘The deliberate utterance of the most democratic of our great poets’ (Henry Taylor, Notes on Books)

I 78 Joel ii 3

I 81 Antiochus II and Antiochus Epiphanes were called Theus. The Athenians called Antigonus and Demetrius Poliorcetes, Benefactors and Deliverers.

I 84 Alexander and Romulus. Milton seems to allude to the drunkenness of the one, and to the violent death of the other (Keightley).

I 128 Cf Paradise Lost, iv 46

I 138 *recreant*,—apparently = ‘renouncing the faith,’ from obsolete *recroire*, as ‘miscreant’ from ‘mécroire’ (Keightley). Richardson also gives (Dictionary) the derivation from Low Lat. *recredere*. When slaves were found on trial to have put forth an unfounded claim to freedom, they were said ‘reddere et recredere se’ to their masters—hence those were said ‘recredere se’ who owned themselves defeated in battle. Latham takes ‘recredere’ = ‘believe again, ‘give up a creed or claim,’ ‘retract’

I 159 Cf Luke XIII i. Josephus speaks of the murders of the Jews by Pilate.

I 160 *off*? Not quite correct. In the time of the Emperors, though the rule of the governors was severe, the religion of the Jews was respected (Keightley). Pompey, with several of his officers, entered the Holy of Holies, as Antiochus had done before him (2 Macc v).

I 171 *Kingdom* —the condition of a king, like ‘serfdom’

I 173 *Occasion* in Spenser is a hag with a grey forelock

‘But all behind was bald, and worn away  
 That none thereof could ever taken hold

(Faery Queene, II iv 4)

I 175 Psalm lixix 9, John ii 17

I 183 Eccles iii 1

I 187 Acts i 7

I 206 Cf Paradise Lost, iv 108

I 217 Keightley supposes that ‘From’ must be a mistake for ‘For.’ There does not, however, appear to be any need of alteration. Satan assumes, from the placid aspect of Christ, that the ‘reign’ of Messiah will be a ‘shelter’ to himself.

*meek regard*,—cf Paradise Lost, ii 266

I 219 Cf Fair Infant, 69

I 221 *a shelter*,—Isaiah xxv 4

I 238 *insight* —‘in sight’ in original editions But ‘meanwhile is also printed separately in those editions Their authority must not be pressed too far, for they are not always correct or consistent Neither the sense nor the cadence of the line would be improved by following them

I 242 1 Sam ix 20, 21

I 256 Strabo describes Euphrates as flowing with a winding stream It is called ‘vagus’ by Statius Pliny says that by the Medes the Tigris is called an arrow, from its swiftness ‘Tigris means arrow, probably alluding to the straight current of the river (Keightley )

I 270 The bounds traced were those of the Assyrian empire at the height of power

I 275 Diodorus Siculus gives sixty miles as the circuit of Nineveh

I 277 *golden monarchy* —either in allusion to Nebuchadnezzar’s dream, or with a more general reference to the splendour of Eastern kings (Paradise Lost, ii 4)

I 278 *Salmanassar* in the reign of Hezekiah carried the ten tribes captive into Assyria

I 280 *Babylon*,—built by Belus and Semiramis, the father and wife of Ninus, and rebuilt by Nebuchadnezzar (Dan iv 30), who twice led Judith captive, in the reign of Jehoiakim (2 Kings xxiv ), and eleven years after in the reign of Zedekiah (2 Kings xxv ), till Cyrus set them free and restored the Jews to their own country

I 284 *Persepolis*, if not built by Cyrus, was made by him the Persian metropolis

I 283 *Bactra* (modern Balk) was the capital of Bactriana, a province of Persia, famous for its fruitfulness (Virgil, Georgics, ii 138 )

I 286 *Ecbatana*,—the capital of Media and summer residence of the Persian kings, as Susa (Shusan of Scripture) was their winter palace

I 287 *Hecatompylos* —so named from its hundred gates It is thought to be the modern Damaghan, not far from Teheran, eighty miles south of the Caspian (Keightley )

I 289 Perhaps Milton derived this circumstance from Heylin’s Cosmography, where it is said of the Euloeus (another name for Choaspes, which is also called Ular in Daniel) that its stream was so pure ‘that the great Persian kings would drink of no other water

II 290-292 *Aemathian* —Macedonian Cf Sonnet iii 10 These cities were built by the successors of Alexander *Seleucia* was built near the Tigris by Seleucus Nicator, called Great to distinguish it from other cities of the same name *Nisibis* was another city on the Tigris, called also Antiochia *Artaxata*, the chief city of Armenia on the Araxes *Teredon* a city near the Persian Gulf below the confluence of Euphrates and Tigris *Ctesiphon*, opposite Seleucia, was the winter residence of the Parthian kings

I 294 All these cities, once belonging to the Seleucidæ or Syro-Macedonian princes (sometimes called Kings of Antioch, from their usual residence), were now under the dominion of the Parthians, whose empire was founded by Arsaces, who revolted from Antiochus Theus b c 250

I 301 *the Scythians* —1 e the Turk, probably the present Usbegs

I 302 *Sogdiana* was a province beyond the Oxus or Jihon It is part of Bucharia, and contains Bokhara and Samarcand (Keightley )

1 309 These are methods of drawing up infantry (Keightley) The rhomb was a battalion arranged in the shape of a diamond Sir Thomas Browne (Garden of Cyrus) says 'The shear and the wedge battles were each made of half a rhombus and but differenced in position, the wedge invented to break or work into a body, the forceps (or shear) to environ or defeat the power thereof, composed out of the selectest soldiery and disposed into the form of a V, wherein receiving the wedge it enclosed it on both sides The rhombus or lozenge figure was a remarkable form of battle in the Grecian cavalry, observed by the Thessalians and Philip of Macedon'

1 310 *numbers numberless* is warranted not only by classical usage, but by the repetitions of this very phrase in English prose and poetry before the date of *Paradise Regained*

1 315-321 *Arachosia* (modern Afghanistan), and *Candaor* (modern Candahar) were provinces of Parthia to the east, *Margiana* (Khorassan) and *Hyrcania* to the north According to Sir W Jones, Shirvan and Daghestan are the countries meant by the *Hyrcanian cliffs* and the *Iberian dales* From the *Atropatian*, or northern division of Media, the description of these Parthian provinces (moving nearly in a circle) turns southward to *Adiabene* or the western part of Babylonia, and, passing through part of *Media*, it concludes with *Susiana* which extended southward to the Persian Gulf, called *Balsara's haven*, from the port of Balsora This Balsara is a mispronunciation (as Sir William Jones remarks) of Basra, which besides was not built for more than six hundred years after the Temptation

1 324 *sharp sleet*,—cf 'Shower of hail and arrows' (*Faery Queene*, V iv 38) *Aeneid*, xii 284

1 326 Euripides, in the *Phoenissae* (109) describes 'a field of brass'

1 329 Jonson uses 'endorse' in a like sense in an epigram to William Earl of Newcastle on his horsemanship, saying of the earl's steed that his master's 'seat his beauties did endorse'

1 334 *rivers proud*,—cf *Aeneid*, viii 728

1 337 The allusion is to Boiardo's Orlando Innamorato *Agrican*, the Tartar king brings into the field 2,200,000 men, and Sacripante, king of Circassia, who comes to the aid of *Gallaphrone*, 382 000 men The siege is alluded to in Don Quixote, Book ii chap 2 Hallam calls these lines 'perhaps the most musical Milton ever produced,' for which he is ridiculed by Landor

1 341 *Angelica*,—heroine of the *Orlando Furioso*, Ariosto's poem, in continuation of that of Boiardo

1 342 *prouest* —see note on Milton's paraphrase of Psalm cxxxvi 34

1 366 The Parthians led away Hyrcanus to Seleucia, but made Antigonus king of the Jews, of which dignity he was afterwards deprived by the Romans

1 374 2 Kings xviii 11 The cities were now under the Parthian dominion

1 377 It has been suggested that Milton wrote 'Eight sons of Jacob' in accordance with the fact

1 384 Gen xv 18, 1 Kings iv 21

1 387 *of fleshly arm*,—2 Chron xxxii 8, Jer xvii 5 Cf *Faery Queene*, I ix 11

l 388 Cf 'Totius belli instrumento et apparatu' (Cicero, *Quaestiones Academicae*, ii 1)

l 396 John vii 6

l 409 i Chron xxi 1

l 414 Jeroboam set up the calves in Bethel and in Dan in imitation of the two calves which the Egyptians worshipped, one called Apis, at Memphis (metropolis of Upper Egypt), and the other called Mnevis, at Hierapolis (metropolis of Lower Egypt) Jezebel, Ahab's wife, was a Zidonian princess (1 Kings xvi 31) Ahab built an altar for Baal (1 Kings xvi 32), and probably at the same time was introduced the worship of Ashtaroth (1 Kings, xi 5) Selden says the prophets of 'the groves' were the prophets of Ashtaroth, and that 'the groves under every green tree' should be 'Ashtaroth under every green tree' (2 Kings xvii 10)

l 431 Jer v 19

l 436 Allusion seems here made to Rev xvi 12 and Isaiah xi 15, 16

#### *Book IV*

l 10 'There is no simile here, no illustration, but exactly what Satan had been doing' (Landor)

l 15 Cf Iliad, ii 469 xvi 641

l 18 Cf Iliad, xv 618, Aeneid, vii 586 Cf also Wolsey's protestation that his duty should stand firm

'As doth a rock against the chafing flood'

l 27 The plain of Latium is shewn The ridge of hills is the Apennines, the southern is the Tyrrhene Sea (Keightley)

l 35 Cf Virgil, Georgics, ii 35 Keightley remarks that at the time of the Temptation some of the objects here described were not yet in Rome The first triumphal arch was that of Titus, for the destruction of Jerusalem, the aqueducts raised on arches were not yet built The palaces were the mansions of such men as Pompey and Lucullus

l 40 The modes of vision here suggested are found in the commentators on Luke iv 5 The annotator of the Latin translations by Beza and Tremellius demurs to the literal interpretation as implying that the vision was one of the body, and that Satan had power over the senses and mind of our Lord

l 57 *imperial palace*,—that built by Nero after the burning of Rome By 'gilded battlements' he may allude to Nero's Golden House *Turrets, terraces, and spires* belong to modern architecture (Keightley)

l 59 *band*,—for handiwork Cf Paradise Lost, ix 398

l 66 *turm*,—coined from Lat *turma* (Aeneid, v 560) The regiment (ala) was composed of turmae (troops)

l 68 The Appian road led to the south, and the Æmilian to the north The nations on the Appian road are included in ll 69-76, those on the Æmilian in ll 77-79

ll 69-75 *Syene*,—a city of Egypt on the confines of Ethiopia *Meroe*, an island and city of Ethiopia, on the Upper Nile 'Meroe being within the tropics, the sun, after being vertical, passes north of it, so that the shadow falls then to the south at noon, whence "it both ways falls"

(Keightley) ‘In Meroe bis anno absumi umbras’ (Pliny, Natural History, ii 75) The *realm of Bocbus* is Mauritania The *golden Cbersonese* is Malacca (Paradise Lost, xi 392) *Taprobane* is Ceylon, from which, Keightley observes, embassies came to some Roman emperors, but not to Augustus or Tiberius Pliny (vi 22) speaks of ‘*Taprobane, extra orbem a natura relegata*’

1 77 *Gades* —the modern Cadiz, here put for that part of Spain most distant from Rome, Hispania Inferior

1 78 From the mouth of the Danube to the Palus Moeotis, all along the Euxine, lay the European Scythians, and beyond them northward the Sarmatians

1 84 The Tempter had before advised Our Lord to prefer the Parthian (iii 363)

1 103 Luke iv 6

1 114 In Hakewill’s Apology there is an elaborate disquisition on ‘the excessive gluttony of the Romans, their costly tables, their huge platters,’ &c

1 115 The citron-wood which grew on Mount Atlas was used by the Romans for tables It was beautifully veined and spotted, and a second reference to it may be here intended by ‘Atlantic stone’ Evelyn writes to Pepys, asking whether it be ‘possible to discover whether any of those citron-trees are yet to be found, that of old grew on the foot of Mount Atlas, not far from Tingis, and were heretofore “in deliciis” for their politure and natural maculations’ Keightley supposes that *Atlantic* is put for Numidian (after classic precedent), and that the *floor* of the dining-room of Numidian marble, or giallo antico, ‘may be meant’

1 117 All the places here named are in Campania Martial mentions Setia as famous for its wines The Calenian and Falernian are named by Horace (Odes i 31 9) and Virgil (Georgics, ii 96)

1 118 *Chios*,—the modern Scio, off the Ionian coast Its wine is mentioned by Horace (Satires, ii 3 115, Odes, ii 19 5) and Virgil (Eclogues, v 71) Tasso names the wines of Crete with those of Chios

1 119 *crystal* is put for ‘glass,’ and *myrrhine* for ‘porcelain,’ which came from China, but as the Romans got it via Persia, they thought that it was manufactured in that country (Keightley)

1 136 *peeling*,—pillaging Chancer and Spenser have the form ‘pill’ ‘peeled’ occurs in Isaiah xvii 2 Hakewill devotes a section of his Apology to the Roman custom of unmercifully ‘piling and polling, robbing and spoiling the provinces’

1 142 *scene*,—theatre Perhaps an allusion is intended to the prominence which theatrical matters obtained in the life of the court and metropolis, as shewn by Pepys’ Diary

1 145 Cf Paradise Lost, xii 90, &c

1 150 Dan ii 44

1 157 *nice*,—see note on Comus 139

1 188 Cf Paradise Lost, iv 109

1 203 2 Cor iv 4

1 219 *Moses’ chair*,—Matt xxiii 2

1 234 *idolisms*,—a word coined by Milton, probably meaning the Platonic

ideas (Bacon's 'idola' were very possibly in his mind) Traditions were probably the opinions of Pythagoras and others, so handed down, the paradoxes were the well known questions of the Stoics (Keightley)

- 1 235 *evinc'd*,—subdued, a Latinism (*Aeneid*, iv 474)  
 1 239 *built nobly* —cf *Iliad*, ii 546  
 1 240 The Spartans when urged to destroy Athens, refused to put out one of the two eyes of Greece (Keightley)

- 1 252 *recess*,—retreat Cf *Paradise Lost*, iv 708, ix 456  
 1 244 *Academē*,—called after the Attic hero Academus It was the favourite resort of Plato, and hence his followers were called Academics 'Though the sacred olives grew there, it is incorrect to term it an olive-grove as the olive is little suited to form groves such as contemplation would love' (Keightley) But Plutarch, in his life of Sulla, describes the Academy as the suburb of Athens most abounding in trees  
 1 245 *Attic bird*,—the nightingale Philomela was the daughter of Pandion, king of Athens Near the Academy was Colonos, which Sophocles has celebrated as the haunt of nightingales

- 1 246 'The nightingale is never heard after the middle of June' (Keightley)

II 247-249 Mount *Hymettus* was famous for its honey It is about three miles south of Athens The *Ilissus* rises on the north slope of Hymettus, flows through the east side of Athens, and is lost in the marshes of the Athenian plain 'It rolls only in the poet's imagination, like Siloa and Cedron' (Keightley)

- 1 253 *Lyceum* —a gymnasium at Athens, outside the walls, just above the Ilissus It was frequented by Aristotle and his followers the Peripatetics

*Stoa*,—the painted portico (*στοά ποικίλη*) adorned with pictures of Marathon, by Polygnotus In this portico Zeno conversed with his disciples, thence called Stoicks Dr Wordsworth remarks that the only topographical error in Milton's description is the placing the Lyceum within the walls

- 1 257 *charms*,—i.e. songs, 'carmina' Alcaeus and Sappho were both of Mitylene in Lesbos They were the leaders of that 'Aeolian carmen' which Horace boasts to have introduced into Italy (*Odyssey*, iii xxx 13)

*Dorian*,—the poems of Pindar are meant (Cf Horace, *Odyssey*, iv 2)  
 1 259 Herodotus, in the life of Homer attributed to him, says that Homer was born near the river Meles, and thence called Melesigenes, and that afterwards when blind and settled at Cumae he was called Homer (quasi δομή ορῶν) from the term by which the Cumaeans distinguished blind persons (Todd) Sir Thomas Browne speaks of Melesigenes, alias Homer, the father poet (*Vulgar Errors*, VII xiii)

- 1 260 In allusion to the epigram in which Apollo says  
*Ηέλυος μὲν ἔγων ἐχάρασσε δε θεῖος "Ομῆρος"*  
 1 261 The tragic dialogue was mostly in iambic measure  
 1 264 *sententious* —Quintilian's character of Euripides is 'sententius densus, et in iis, quae a sapientibus tradita sunt, poene ipsis par'  
 1 266 *High actions*,—the fall of Troy, the fate of Oedipus, the defeat of Xerxes *high passions*, as in Medea, Hippolytus Philoctetes, &c (Keightley)  
 1 270 *Shook the Arsenal*,—None of the commentators can explain this phrase

*fulmin'd* Spenser uses the word (*Faery Queene*, III ii 5),

'Of lightning through bright heaven fulmined'

The oratory of Demosthenes was compared by Longinus to thunder and lightning Aristophanes had paid (*Acharnians* 531) a similar tribute to the eloquence of Pericles

1 271 *To Macedon*, — in the *Philippics* of Demosthenes

1 273 *tenement* In the *Clouds* of Aristophanes (1 92) the dwelling of Socrates is pointed out as a 'small house or tenement' (*οικίδιον*) Cicero praises Socrates (*Tusculanae Quaestiones*, v 4) for having brought philosophy down from heaven to dwell in cities and even in houses

1 274 Socrates was so pronounced by the oracle, because, though equally ignorant with others, he knew that he was ignorant, while they esteemed themselves wise

1 277 *Mellifluous streams* Cicero, speaking (*Acad Quaest* 1 4) of the old Academic and the Peripatetic systems, says, 'idem fons erat utrisque, sc Plato

1 278 The three phases of Academic philosophy were the old, under Plato, the middle, under Arkesilas, and the new, under Carneades

1 283 The Stoic paradox, that a wise man is always a king, Cf Horace, *Satires*, i 3 125 It has been proposed to read '*Their* rules'

1 295 Milton in his poem *De Idea Platonica*, calls Plato 'fabulator maximus,' from the allegories in the Dialogues

*conceits* are the Ital *conceitti*, here rather used as equivalent to Bacon's 'imaginings as one would' Spenser calls his poem a 'continued allegory, or dark conceit'

1 296 The Sceptics, followers of Pyrrho

1 297 The Peripatetics

1 299 This line gives a somewhat distorted reflection of the ideal of Epicurus—'health of body and tranquillity of soul'

1 308 *subtle shifts* Stoicorum autem non ignoras quam sit subtile, vel spinosum potius, disserendi genus' (Cicero, *De Finibus*, iii 1)

1 314 Cicero maintains that we have a right to glory in our own wisdom and virtue, as proceeding from ourselves (*De Naturâ Deorum*, iii 36)

1 316 *Rather accuse him*, —cf *Odyssey*, i 32, &c

1 320 *her false resemblance only meets*, —Ixion-like

1 321 *Fccles* xii 12

1 322 Of *Paradise Lost*, vii 126

1 329 *worib a sponge* Augustus said, when he had written a tragedy of Ajax, 'Ajacem suum in spongiam incubuisse' (Suetonius, *Augustus*)

1 330 Of Newton's well-known comparison of himself to a child gathering pebbles on the shore of the unexplored ocean of Truth

1 335 *artful terms*, —referring to the inscriptions at the beginning of several psalms to denote the various kinds of psalms or of instruments

1 340 *personating* —proclaiming loudly (*Aeneid*, vi 417) Todd takes the sense of 'acting,' and quotes from Prynne's *Histriomastix* 'the recital, acting, and personating of the names, the histories, and notorious villainies of the heathen gods'

1 346 Milton, in his own person, had expressed this opinion in his *Reason of Church Government*, Bk ii (Preface), quoted in Appendix.

- v 2, *statist*,—statesman The word is used by Shakespeare (*Hamlet*, v 2, *Cymbeline*, ii 4)
- 1 354 *all his darts* —cf Psalm lxiv 3, *Ephes* vi 16
- 1 411 Cf *Aeneid*, iii 199, *Faery Queene*, I viii 9
- 1 413 *ruin* is here used (as elsewhere in Milton) in the sense of rushing down Cf *Paradise Lost*, i 46 vi 868
- 1 414 *stony caves* —cf *Aeneid*, i 52
- 1 415 *binges of the world* —the cardinal points (Lat *cardo*, a hinge)
- 1 419 *sbeer*,—see note on *Paradise Lost*, i 741  
*shrouded* —sheltered See note on *Comus* 147
- 1 422 Milton may have here remembered the pictures of the Temptation of St Anthony
- 1 426 Cf *Lycidas* 187, *Comus* 188, and *Paradise Lost*, viii 134
- 1 427 *amice* —used for a monk's habit in *Faery Queene*, I iv 18—  
When the wizard Michael Scott lay dead,  
‘A pilgrim's amice wrapt him round’
- It is properly a linen cloth worn by the priest during mass, intended to represent the veil with which the Jews blindfolded Christ, and typifying ‘faith, the head of all virtues’ (Strype, Appendix, 109)
- 1 429 *cbas'd the clouds*,—cf *Aeneid*, i 143
- 1 431 Cf Spenser's description (*Sonnet vi*) of the effects of the ‘fair sunshine’,
- ‘That, when a dreadful storme away is flit
  - ‘Through the broad world doth spred his goodly ray,
  - At sight whereof, each bird that sits on spray,
  - And every beast that to his den was fled,
  - Comes forth afresh out of their late dismay,
  - ‘And to the light lift up their drooping hed’
- 1 453 *Aeneid*, i 137
- 1 454 *flaw*,—gust of wind See *Paradise Lost*, x 697
- 1 455 *the pillar'd frame*,—cf *Job* xxvi ii *Comus* 598
- 1 467 *Did I not tell thee?*—referring to iii 351 There is a copy of his poem in the King's Library, carefully corrected throughout, apparently at the date of publication, in accordance with the printed directions At this place, in the same handwriting, occurs the following alteration, for which those directions give no authority
- ‘Did I not tell thee, soon thou shalt have cause
  - To wish thou never hadst rejected thus
  - The perfect season offer'd, with my aid
  - To win thy destin'd seat, prolonging still
  - All to the push of Fate? pursue thy way,’ &c
- 1 478 Cf i 374, and ii 381–389
- 1 502 The punctuation is that of the original editions Keightley puts a comma after ‘heard’
- 1 534 *as a centre*,—cf
- ‘Of his corage as eny centre stable
  - (Chaucer's Squire's Tale)
- 1 542 The hippocriff bears off Rogero, in the fourth canto of the *Orlando Furioso*

1 548 *Alabaster*,—not as in *Comus* 660, ‘alabaster’ ‘Perhaps (as Vossius says) from ἀ and λαβέν, that which we cannot hold, or which has no handles (λαβαῖ)’ (Richardson) The pear-shaped form being used for boxes of ointment or perfume, the word (on this theory) was transferred from the shape to the usual material of the boxes

1 549 *pinnacle*,—Milton probably meant one of the spires See note on 1 51 (Keightley) Alford supposes πτερύγιον to mean (in Matt iv 5) a pointed roof or gable, and that our Lord was placed on Herod’s portico, a dizzy height, overhanging the ravine of Kedron

1 561 The commentators diversely interpret Milton’s meaning in this passage (1) That our Lord asserted His divinity, and proved it by standing on the pinnacle, and that ‘Tempt not the Lord thy God’ was a rebuke to the devil for tempting him (2) That our Lord gave this precept of Holy Writ as a reason for not casting himself down, and stood by his faith thus exhibited (See Introduction, p lxi)

1 564 *Irassa*, in Cyrene, is said by Pindar to have been the scene of the contest of Hercules with Antaeus, the Libyan giant, who is by some identified with the king of this city

1 565 *Alcides* is the name of Hercules, son of Jove and Alcmenea (*Aeneid*, vi 123) But the appellation properly belongs to the son of Amphitryon, whose father was Alceus

1 572 The Sphinx, when her riddle was solved, threw herself from the Cadmea, which might be termed the *Ismenian steep*, from the river Ismenus that ran by Thebes

1 581 *globe*,—cf *Paradise Lost*, ii 512 (note)

1 583 *him* in this line would grammatically apply to Satan, although the sense is obvious enough

1 585 In the *Metamorphoses* of Apuleius, Psyche, when exposed on a lofty rock, is wafted thence by a zephyr to a charming valley, where, in a stately palace, she finds provided for her a rich repast, at which, while she sits, she is regaled with music by invisible performers

1 595 Landor commenting on the inferiority of this triumphal song to those in the earlier poem, remarks that ‘the angels must have lost their voices since they left Paradise

1 597 John i 14

1 604 *Theif of Paradise* —cf John x 1, *Paradise Lost*, iv 192

1 605 *debel*,—subdue (debellare) (*Aeneid* vi 854) Bacon uses ‘debellate’

1 611 Psalm cxxiv 7

1 619 Luke x 18 Cf *Ihad*, v 5

1 620 Luke x 18, Rom xvi 20 Cf *Paradise Lost*, x 190

1 624 *Abaddon*,—Destruction, in the Old Testament the name of a place (not of a person as in Rev ix 11), and equivalent to Hell See Job xxvi 6, xxviii 22, xxxi 12, Proverbs xv 11 (Keightley)

1 628 *possession foul*,—cf Rev xviii 2

1 629 Matt viii 28-33, Rev xx 1-3

1 636 *our Saviour meek*,—Matt xi 29

## Samson Agonistes

*Preface*

P 205, l 8 *for so, in physic, &c*, — allusion to the doctrine of Signatures, set forth by Paracelsus, between 1530 and 1540, which inferred the propriety of the use of remedies from their bearing some resemblance to the part affected. Thus saffron and turmeric were given in liver complaints from the resemblance of those substances to the colour of bile.

1 14 *a verse of Euripides* Newton remarks that the verse is amongst the fragments of Menander, and Todd rejoins that it is also among those of Euripides.

1 16 *Paræus*, David, a Calvinist theologian (1548–1622). His commentary on the Romans was burnt by the executioner by order of James I, on account of its anti-monarchical doctrine. His commentary on the Revelation was translated into English in 1644.

P 206, l 5 *the poet's error, &c*, glancing at the tragedies of Dryden, or perhaps even at those of Shakespeare. Milton would probably have disapproved the grave diggers in Hamlet, and the fool in Lear.

1 19 *no prologue*, — i.e. apology for the poet as did the ancient comedy.

1 20 *Apolelumenon*, — i.e. free from the restraint of any particular measure, not from all measures whatsoever.

*Argument*

*equals of his tribe* ‘Equals’ here = ‘aequales,’ those of his own age. Cf ‘Eamus Livio aequalis fuit’ (Cicero, *de Claris Oratoribus* 18). The word is found in this sense in the Authorised Version (Galat 1 14), and in the passage quoted from the *Apology* for Smectymnuus in the Appendix.

*Agonistes* The *ἀγωνισταί* were those who only occasionally contended for prizes at the public games, and were not professional athletes. The word is therefore appropriate to Samson’s single appearance in the arena.

1 13 *Dagon* — cf *Paradise Lost* 1 462

1 15 *with leave* — i.e. with granted leave (*Paradise Regained*, II 302).  
1 27 Josephus says that the angel ascended through the smoke as in a chariot.

1 33 *captiv'd*, — so accented (on the last syllable) in *Faery Queene*, II iv 16

1 53 Cf Horace, *Odes*, II 4 65 (Keightley)

1 59 Cf Bacon’s expression, ‘God doth often hang the greatest weights on the smallest wires’

1 87 *silent*, — dark ‘Silens luna’ is the moon in conjunction, new moon. Dante speaks of the west as ‘where the sun is silent’ (*Inferno*, 1 60). Elsewhere he has the same metaphor, ‘a place mute of light’.

1 89 *vacant* — ‘quia luna ibi vacat opere et ministerio suo’ (Todd). Keightley remarks that the interlunar *cave* is ‘an invention of Milton’s own fancy’.

1 100 *a living death* Instances of the use of this phrase are brought by Todd from Sackville, Drummond, Beaumont and Fletcher, Sylvester, Daniel, and Shakespeare (Richard III 1 2)

1 111 *steering this way*,—cf Nativity Ode 146 Comus 310 (Various Readings)

1 115 In the Orestes of Euripides, the Chorus is enjoined by Electra to move softly lest they should wake her brother (Orestes, 1313)

1 118 *diffus'd* —a Latinism Cf

'Fusaque erant toto languida membra toro

(Ovid, Epist 111 3 8),

Aeneid, 1 213, and Faery Queene, I vii 7

1 133 *Chalybean* The Chalybes lived south of the Black Sea, and were famous for working in metal The third syllable should be long though here shortened, like that of 'Thyestean' in Paradise Lost, x 688

1 139 *bis lion ramp*,—cf Paradise Lost, iv 343, Faery Queene, I viii 12 *ramp* (from Fr *ramper*, to climb) was applied to the action of rearing, with the notion of fierceness, as in Psalm xxii 13 (Prayer-book Version)

1 145 Judges xv 17

1 147 *Azza*,—Gaza (Deut 11 23), Sandys says 'Gaza or Aza signifieth "strong," in Persian, "a treasury"

1 148 *seat of giants old*,—cf Joshua xv 13, 14, Numb xii 33

1 149 The Jews were permitted to travel only for the distance of three-quarters of a mile on the Sabbath-day (Keightley)

1 164 This passage resembles the lament of the Chorus over the fallen fortunes of Oedipus (Sophocles *Oedipus Rex* 1186, &c)

1 165 *Since man on earth*,—cf Paradise Lost, i 573

1 172 Fortune was painted as standing on a sphere, but by 'sphere' in this passage Milton must mean 'wheel,' for a sphere could not well 'raise' (Keightley)

1 181 Eshtaoil and Zora lay at no great distance from each other along the sea-coast from Joppa to Gaza (Keightley)

1 184 *apt words have power*,—cf Horace, Epistles, i i 34 Cf Faery Queene, I x 24

1 191 Keightley quotes Ovid's lines (*Tristia*, 1 9 5)

'Donec eris felix, multos muneras amicos,

Tempora si fuerint nubila, solus eris

1 195 *that which was the worst*,—i. e. his blindness (1 66)

1 203 Job xxx 9

1 210 Cf 1 759 and 1 1034 and Milton's opinion that in marriage choices, 'the best and wisest men, amidst the sincere and most cordial designs of their hearts, do daily err in choosing' (Tetrachordon) Cf also Paradise Lost, x 899, &c

1 222 *motion'd*,—proposed So in Paradise Lost, ix 229

1 226 *divinely*,—from heaven So in Paradise Lost, viii 500, Paradise Regained, iv 357

1 230 *specious*,—handsome (speciosa)

1 235 *peal of words* 'Peal' is similarly used in Love's Labour's Lost, v 1

1 247 *ambition*,—in its primary meaning of suing for office, canvassing

- 1 253 *Eibam* The desert of Etham, or the wilderness of Shur, was part of the Great Arabian desert (Numb xxxii 8)
- 1 278 Judges viii 4-9
- 1 282 Judges xi 15-27, and xii 1-6
- 1 265 *tribe* is used for a lower division of one of the Tribes of Israel in Numb iv 18, Judges xx 12, 1 Sam ix 21
- 1 294 Cf Paradise Lost, i 26
- 1 299 Psalm lxi i Cf Tennyson's 'school,'  
 'where blind and naked Ignorance  
 Delivers brawling judgments, unabashed,  
 On all things all day long' (Idylls Vivien)
- 1 303 'Majestatem populi Romani minuere' was the same as to be guilty of a 'crimen laesae maiestatis' So Milton, by 'the diminution of God's glory,' means 'high treason against him'
- 1 309 Contrast this with the utterance of Hooker, 'The being of God is a kind of law to His working' (Ecclesiastical Polity, I 1 2)
- 1 319 *purity*,—ceremonial purity according to the Law of Moses
- 1 321 *unchaste* The application of this word to Dahlia is not warranted by Scripture But Milton maintained in his Doctrine of Divorce that perverse behaviour on the part of a wife was equivalent to fornication (Keightley)
- 1 345 *Duell'd* It was a single combat on Samson's side (Keightley) From an extract given by Latham from Hammond's Sermons, it would appear that if the combat were single on one side only, the word might be used Lord Bacon uses it to denote an encounter between champions as opposed to a general engagement
- 1 360 Luke xi 12
- 1 362 Isaiah v 7, lxx 2
- 1 373 *Appoint* Warburton and Todd understand this word as here equivalent to 'arraign,' 'blame,' but Keightley interprets the passage, 'Do not you take the direction, the appointment of things reserved for the disposal of Providence'
- 1 394 *capital secret*,—i.e. the secret of my head, as *capital* is used in Paradise Lost xii 383
- 1 437 Judges xvi 23
- 1 442 *disglorified*,—deprived of glory Todd adduces the following words compounded by Milton with dis- as a negative prefix —'disallied' (at 1 1022) 'disespoused' (Paradise Lost, ix 17), 'disexercising and blunting our abilities,' 'disconsenting,' 'disgospelling,' 'disworship, from the Prose Works
- 1 453 Milton uses 'idolism' (Paradise Regained, iv 234) and 'idolish' in his Reason of Church Government
- 1 471 *blank*,—'make pale,' and so 'confound' Spenser has both meanings They are blended in the line from Hamlet, iii 2 (Play)  
 'Each opposite that blanks the face of joy'
- 1 472 So Aeneas seizes on the omen from the mouth of his son Ascanius (Aeneid, vii 117)
- 1 500 Alluding to the punishment of Tantalus for divulging the secret counsels of Zeus, whose guest he had been

- 1 533 *venereal trains*,—artifices of love and desire Cf Paradise Lost,  
 xi 624 (Keightley)
- 1 534 Cf Faery Queene, II vi 14
- 1 543 *the dancing ruby*,—cf Prov xxiii 31, Paradise Lost, v 633,  
 Comus 673
- 1 545 Judges ix 13 Milton's version, remarks Keightley, is more  
 faithful, as Elohim frequently signifies great men Cf also Psalm civ 15
- 1 550 *clear milky juice* Milton had already called 'water' 'milk,' for  
 resembling it in sweetness (Paradise Lost, v 306), but 'juice' for 'fluid' is  
 surely a strong oxymoron But he uses it in reference, and in opposition, to  
 the juice of the grape He probably at this time had Aeschylus (who is  
 addicted to strong figures) read to him (Keightley)
- 1 557 Cf Numbers vi, Amos ii 12
- 1 569 *Robustious* —forcible, violent, as in robustious periwig-pated  
 fellow' (Hamlet, ii 2) Here merely 'strong' It is used for 'violent' in  
 Henry V iii 7 So in passages from Fuller and Dravton, quoted by Richardson
- 1 574 *draff*—refuse, especially hogwash (Nares) Cf 'still swine •  
 eat all the draff' (Merry Wives of Windsor, iv 2), and Falstaff's description  
 of his recruits, 'so many prodigals, come from swine-keeping, from eating  
 draff and husks' (i Henry IV iv 2) Richardson derives the word from  
 A S *dræfan*, to drive, i.e what is driven out Latham gives as kindred  
 words the Dutch *drabbe*, and Danish *dvra*=dregs Cf Paradise Lost,  
 x 630
- 1 581 Milton here follows (not our translation, but) the Chaldee para-  
 phrase and the best commentators, who hold that God made a cleft in some  
 of the ground or rock, in the place called Lehi, Lehi meaning both a jaw  
 and a place so called (Newton)
- 1 600 *humours black*,—according to the old physiology Burton, in his  
 Anatomy of Melancholy, adduces the opinion of Galen, that the mind  
 itself, by those dark, obscure, gross fumes, ascending from black humours,  
 is in continual darkness, fear, and sorrow
- 1 605 *healing words*,—a phrase of Euripides (Hippolytus, 478) Cf  
 Paradise Lost, ix 290
- 1 612 *accidents*—in the scholastic sense See note on Vacation Ex-  
 ercise 74
- 1 620 *wounds immedicable*,—the 'immedicable vulnus' of Ovid (Meta-  
 morphoses, x 189)
- 1 627 Todd remarks that in Milton's own editions of his prose works,  
 he spells 'medicinal' repeatedly Cf Comus 636 Otherwise I should in-  
 cline to read 'medicinal' with the penultimate accented, as in Othello v 2  
 'Drop tears as fast as the Arabian trees  
 Their medicinal gum'
- 1 628 *Alp*—for mountain in general Cf Paradise Lost, ii 620
- 1 634 Cf Paradise Lost, ix 31
- 1 637 *abstemious*,—in its original Latin sense, refraining from wine  
 (Keightley) So used by Ovid (Metamorphoses, xv 323)
- 1 659 *Lenient of grief*,—alleviating it Horace has 'lenire dolorem'  
 (Epistles, i 1 34)
- 1 677 *Heads*,—for 'persons,' a Latinism, as in Horace (Odes, i 24 2)

1 683 *bightb of noon*, —cf Wolsey's 'full meridian of my glory' (Henry VIII iii. 2)

1 693 Cf Iliad, i. 4

1 695 Alluding probably to the proceedings against Sir Harry Vane

✓ 1 700 *crude*, —premature, not in its proper season But Virgil uses 'cruda senectus,' in the opposite sense of hale, vigorous age

1 701 In this and the next line the commentators suppose there is an allusion to Milton's gout

1 714 Milton, in scorn of the clergy (Of Reformation, ii), pictures them 'under sail, in all their lawn and sarcenet, their shrouds and tackle'

1 715 *Tarsus*, —Tarshish, which woid Milton avoided from his dislike to the sound of *sb*. He seems to have agreed with those who thought that Tarshish was Tarsus in Cilicia, not Tartessus in Spain (Keightley)

1 716 *Javan*, —the 'isles of Javan,' = Greece Cf note on Paradise Lost, i. 508

*Gadire*, —i.e. Gades, Cadiz

1 719 Cf Gratiano's speech in Merchant of Venice, iv. 6

1 720 *amber* —i.e. ambergris, amber is scentless (Keightley)

1 728 *Like a fair flower*, —transplanted hither from Iliad viii. 306

✓ 1 748 'Many strange matters are related of this beast [the hyæna], and above all other, that he will feign man's speech, and coming to the shepherds' cottages, will call one of them forth whose name he hath learned, and when he hath him without, all to worry and tear him to pieces' (Holland's translation of Pliny)

1 76 Cf Milton's reflection (Doctrine and Discipline of Divorce) on 'two persons ill embarkt in wedlock' 'What folly is it to stand combating and battering against invincible causes and effects, with evil upon evil, till either the best of our days be lingered out, or ended with some speeding sorrow!

1 785 *parle* —parley Cf the 'angry parle' in Hamlet, i. 1 It has here the sense of 'agreement,' 'reconciliation' as in Paradise Regained, iv. 529

1 808 *Mine and love's prisoner*, —cf Juliet's speech (Romeo and Juliet, ii. 2) 'Tis almost morning, I would have thee gone,' &c

1 840 The same construction occurs in Paradise Lost, ix. 792

1 842 *Or* Keightley suspects that Milton dictated 'And' Cf Paradise Lost, ix. 1059

1 897 *acquit themselves* 'Acquit' is derived by Menage from the barbarous Latin *adquiescare*, to give quiet to one accused or in debt So 'to acquit' oneself would mean to clear oneself of accusation, or perform any bounden duty, or needful task Cf 1 1709

1 901 Contrast Othello's 'round unvarnished tale' (i. 3)

1 910 Cf Heb xii. 17

1 936 Cf Psalm lviii. 4, 5

1 953 Cf Sir Giles Overreach's exclamation,

'O that I had thee in my gripe! I'd tear thee

Joint after joint!' (New Way to pay Old Debts, v. 1)

Polymestor expresses a similar wish with regard to Hecuba (Euripides, Hecuba, 1125)

1 973 Milton stands alone in making Fame masculine His Fame is probably Shakespeare's Rumour (Keightley)

1 982 A similar perpetuity of fame is promised by Iolaus to Macaria, in the Heraclidae of Euripides (598)

1 995 So Teucer (Sophocles, Ajax 1038) bids his opponents love their opinions, as he will his own

1 1003 Exemplified in Paradise Lost x 940, &c

1 1008 Cf 'Amantium irae, amoris integratio est' (Terence, Andria, iii 3 23)

1 1020, *paranymph*,—the friend of the bridegroom, who went with him on the wedding-day to fetch the bride home Jeremy Taylor uses the word of one that 'solicits the suit, and makes the contract, and joins the hands'

1 1037 *Intestine* Keightley refers to 2 Cor xii 7

1 1039 A *cleaving mischief*—like the poisoned shirt sent to Hercules by Deianira Dryden applies the same phrase with the same allusion in his Aurengzebe

1 1075 *fraught*,—freight, as 'the bark that hath discharged her fraught' (Titus Andronicus, i 2) Cf Comus 355

1 1079 In 2 Sam xx1 we read of the 'sons of Harapha,' but whether Harapha be a proper name, or mean 'giant' (as translated in our version) is uncertain (Keightley)

1 1080 *Anak, and the Emuus*,—cf Deut iii 11, ii 10, ii, Gen xiv 5

1 1081 Cf Paradise Lost, iv 830

1 1093 *Gyves*,—handcuffs, not chains Gyves and cuffs are different forms of the same word (Keightley) But Falstaff's description of his recruits seems to shew that 'gyves' were used to fetter the legs (1 Henry IV iv 2) Richardson derives the word from A S *gefeterian*, to fetter Latham notices the Welsh *gefyn*, a fetter

1 1109 *assassinated* The word was formerly used, as in French and Italian, to denote an assault with murderous intent, even if the intent were not accomplished, and its meaning is here extended to maltreatment in general (Trench)

1 1120 *brigandine*,—a coat of mail (Jer xlvi 4)

*babergeon*—mail for the neck and shoulders Nares derives the word from 'hals,' the neck, and 'bergen' to cover

1 1121 *vant brace*,—(avant bras) armour for the arms

*greves*—for the legs (1 Sam xvii 6) Richardson derives the word from A S *grafan*, to hollow out, i.e. *grooves* for the legs, Latham from Norm Fr *grève*, shin

1 1122 Ajax in Ovid (Metamorphoses, xiii 2) is 'clypei dominus septemplicis' Cf Iliad, vii 220

1 1134 Alluding to the oath in which the adverse champions swore that they had no aid from charms or enchantments

1 1138 *ruff'd porcupines*,—recalling the 'fretful porcupine' of Shakespeare (Hamlet, i 8)

1 1162 *comrade* is thus accented in Shakespeare (Hamlet i 3, 1 Henry IV iv 1)

1 1164 *boist'rous*=robustious, 1 569 Richardson gives the derivation from Dutch *buster*, furious In one of his examples from old English writers the word is applied to a tree, and bears the meaning of 'strong' required here

1 1181 *doubtly*,—valiant (A S *dobtig*)

1 1188 *their robes*,—following the margin of our translation of Judges xiv 19, which has ‘apparel for the ‘spoil’ of the text’

1 1195 Josephus says that under the pretence of honour, the Philistines sent these thirty companions to watch over Samson (Judges xiv 11)

1 1220 *appellant*,—challenger, as ‘defendant’ was the person challenged Both words are thus used in 2 Henry VI ii 3

1 1222 *ibrace* Challenges were thrice repeated In the last scene of Lear, Edgar appears at the ‘third sounding of the trumpet’

1 1226 Alluding to the regulations of the duello, which forbade the acceptance of a challenge given by a traitor, thief, heretic, or other dis-honourable person

1 1248 Keightley remarks that ‘our version of 2 Sam xxi 19 inserts, without any authority, “*the brother of Goliath*,” since Goliath had already been slain by David and in this Milton acquiesces’

1 1278 The same sort of jingle as in Paradise Lost, i 642

1 1283 Cf ‘Then fiery expedition be my wing’ (Richard III iv 3)

1 1309 *remark* —make remarkable, point out ‘Perhaps Milton here imitates the intensive form of the Latin *re* in composition’ (Keightley)

1 1312 *trumpb*,—see note on L’Allegro 120

1 1323 The *artists* here named are those of Milton’s own day

1 1325 *jugglers*,—originally minstrels (Lat *joculator*, N Fr *jongleur*) *mummers* (so called from their silent pantomime) were attendants on Christmas festivities

1 1362 *execrably* Keightley conjectures that Milton dictated ‘execrable,’ and so the line would correspond with ll 1361, 1364

1 1377 Cf 2 Kings v 18, 19

1 1387 Shakespeare has brought out this ‘presage in the mind’ in Romeo and Juliet, where the woman’s ‘ill-divining soul’ has the truer instinct (ii 5 and v 1), and in Bassanio’s anticipations of good fortune (Merchant of Venice, i 1) which indeed may have had surer ground than presentiment

1 1410, *doff*,—put off (‘do off,’ as ‘don’ is ‘do on’)

1 1421 Cf Horace, Ars Poetica 224

1 1448 *come*,—for ‘go’ ‘It is thus that the Latin and Italian confound ‘eo’ and ‘venio.’ Our ancestors in like manner used ‘learn’ for ‘teach,’ and ‘take’ for ‘give’’ (Keightley)

1 1472 *tore the sky* —of Paradise Lost, i 542

1 1494 *a nation arm’d*,—an expression resembling Ovid’s concerning the hair of Nisus (Metamorphoses, viii 10)

1 1512 *inhabitation*,—world (*οἰκουμένη*)

1 1515 *run*,—in the sense of falling Cf Paradise Lost, i 46

1 1519 This and the following line rhyme, as do also ll 1525, 1526 (Keightley)

1 1529 *dole* is what is ‘dealt,’ as in the proverb, ‘Happy man be his dole,’ and ‘the dole of blows’ (2 Henry IV i 1) There is a play on the other meaning of ‘dole,’ sorrow (Cf Paradise Lost, iv 894)

1 1536 It has been proposed to give this line and half of the next to the Chorus, assigning to Manoa the ensuing half line and line 1538

1 1541 *O wubber, &c* So the messengers in Greek tragedy enter with

loud exclamations, when they have to announce some dire calamity (Aeschylus, Persæ, 249)

- 1 1554 *needs*,—neuter verb here, as in Paradise Lost, x 80
- 1 1556 *distract* This form is used also by Shakespeare (Julius Cæsar, iv 3)
- 1 1562 Cf ‘O, I have fed upon this woe already,  
And now excess of it will make me surfeit’  
(Two Gentlemen of Verona, iii 1)
- 1 1577 Cf ‘An envious sneaping frost  
That bites the first-born infants of the spring’  
(Love’s Labour’s Lost, i 1)
- 1 1593 Keightley thinks that this speech may properly belong to the Chorus
- 1 1608 *Of sort* —of quality (Keightley) Cf ‘men of sort and suit’ (Measure for Measure, iv 4), ‘prisoners of good sort’ (Henry V iv 8)
- 1 1619 *Cataphracts*,—heavy armed cavalry, the horses being protected by mail as well as their riders Cf Aeneid, xi 770, and Paradise Regained, iii 313
- 1 1627 *stupendious*,—this form is used also in Paradise Lost, x 351 It occurs also in Harrington’s translation of the Orlando Furioso
- 1 1637 *eyes fast fix d*,—cf Iliad iii 218 The exact parallel to the present passage is in Persius, Satires, iii 79  
‘Obstipo capite et figentes lumine terram’
- 1 1647 *As with the force, &c*,—cf Paradise Lost, vi 195, &c
- 1 1666 *dire necessity*,—the phrase of Horace (Odes, iii 24 6)
- 1 1667 *in number more*—Judges xvi 30
- 1 1670 *drunk with idolatry*—Isaiah xxix 9
- 1 1674 *In Silo* The ark remained in Shiloh from the time of Joshua to that of Eli, more than four hundred years
- 1 1689 *inward eyes*,—cf the ‘mind’s eye’ of Shakespeare (Hamlet, i 2), and Wordsworth’s  
‘inward eye  
That is the bliss of solitude’
- 1 1691 *from under asbes*,—cf Gray’s line  
‘E’en in our ashes live their wonted fires’
- 1 1692 *And as, &c* Keightley thinks that Milton dictated ‘Nor as’ Cf ‘Nor think,’ &c, Paradise Lost, vi 282 ‘Chapman begins two sonnets prefixed to his Iliad with “Nor” for “And not”’
- 1 1695 *villatic fowl*,—the ‘villaticas alites’ of Pliny (xxiiii 17), equivalent to ‘barndoar fowl’ ‘Serpents were said to destroy birds and their young (Iliad, ii 308, &c), but not to attack hen roosts’ (Keightley) ‘Villatic’ was used as equivalent to ‘rustic’ ‘Villatic bashfulness’ is a phrase in the Rambler (No 147)
- 1 1699 *self-begotten bird*,—the phoenix Cf Paradise Lost, v 272, note
- 1 1700 *embosk*,—hidden in the woods (Ital *emboscare*) In Butler’s Elephant in the Moon  
‘Look quickly, lest the sight of us  
Should cause the startled beast t’ emboss’
- Cf ‘They seek the dark, the bushy, the tangled forest, they would imbosk’ (Reformation in England, close of Bk 1)

1 1701 *nor thbird* Landor notices the absurdity of these words, inserted apparently for rhyme's sake

1 1702 *holocaust*,—a whole burnt offering

1 1706 *secular bird* —because it was fabled to live for a thousand years Lactantius (in a passage quoted by Newton) uses 'seculum' for a thousand years In classical Latin it is nearly equivalent to our 'century' Hero dotus gives five hundred years as the age of the phoenix

1 1708 Hecuba, when informed of the heroic death of her daughter Polyxena, checks her grief in a similar manner (Hecuba 592)

1 1714 *Caphtor* The Philistines were a colony from the island Caphtor (Jer xlvi 4), i.e. Crete or, according to some commentators, Cyprus

1 1732 *obsequy* —following, train (Lat *obsequiae*) used in the singular by the chronicler Fabian, and by Daniel (of the funeral of Richard II), but usually in plural, as in Latin

1 1755 *acquist*,—acquisition Jeremy Taylor uses the word in his sermon On the Foolish Exchange when speaking of 'the time expired in the acquist and purchase' of this world's riches



## A P P E N D I X

THE subjoined extracts from the Prose Works give Milton's own account of his education, his ideal of a true poet, and his project of some great work to be left to after-time as a 'possession for ever'

### *Apology for Smectymnuus*

'I had my time, readers, as others have, who have good learning bestowed upon them, to be sent to those places where the opinion was it might be soonest attained, and as the manner is, was not unstudied in those authors which are most commended, whereof some were grave orators and historians, whose matter methought I loved indeed, but as my age then was, so I understood them, others were the smooth elegiac poets, whereof the schools are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easy, and most agreeable to nature's part in me, and for their matter, which what it is there be few that know not, I was so allured to read, that no recreation came to me better welcome For that it was then those years with me which are excused though they be least severe, I may be saved the labour to remember ye Whence having observed them to account it the chief glory of their wit, in that they were ablest to judge, to praise, and by that could esteem themselves worthiest to love those high perfections which under one or other name they took to celebrate, I thought with myself by every instinct and presage of nature, which is not wont to be false, that what emboldened them to this task might with such diligence as they used embolden me, and that what judgment, wit, or elegance was my share, would herein best appear, and best value itself, by how much more wisely and with more love of virtue, I should choose (let rude ears be absent) the object of not unlike praises By the firm settling of these persuasions I became to my best memory so much a proficient, that if I found those authors anywhere speaking unworthy things of themselves, or unchaste of those names which before they had extolled, this effect it wrought with me, from that time forward their art I still applauded, but the

men I deplored, and above them all preferred the two famous renouners of Beatrice and Laura, who never write but honour of them to whom they devote their verse, displaying sublime and pure thoughts, without transgression. And long it was not after, when I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem, that is, a composition and pattern of the best and most honourable things, not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy. Next (for hear me out now, readers) that I may tell ye whither my younger feet wandered, I betook me among those lofty fables and romances, which recount in solemn cantos the deeds of knighthood founded by our victorious kings, and from thence had in renown over all Christendom. There I read it in the oath of every knight, that he should defend to the expense of his best blood, or of his life if it so befel him, the honour and chastity of virgin or matron. From whence even then I learnt what a noble virtue chastity sure must be, to the defence of which so many worthies by such a dear adventure of themselves had sworn. And if I found in the story afterward any of them by word or deed breaking that oath, I judged it the same fault of the poet, as that which is attributed to Homer, to have written undecent things of the gods. Only this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder to stir him up both by his counsel and his arm to secure and protect the weakness of any attempted chastity. So that even these books which to many others have been the fuel of wantonness and loose living, I cannot think how unless by Divine indulgence proved to me so many incitements, as you have heard, to the love and steadfast observation of virtue. Thus from the laureate fraternity of poets, riper years and the ceaseless round of study and reading led me to the shady spaces of philosophy, but chiefly to the divine volumes of Plato and his equal Xenophon. Where if I should tell ye what I learnt of chastity and love, I mean that which is truly so, whose charming cup is only virtue, which she bears in her hand to those who are worthy (the rest are cheated with a thick intoxicating potion, which a certain sorceress, the abuser of love's name, carries about,) and how the first and chiefest office of love begins and ends in the soul, producing those happy twins of divine generation, knowledge and virtue,—with such abstracted sublimities as these,—it might be worth your listening, readers, as I may one day hope to have ye, in a still time, when there shall be no chiding.

Reason of Church Government urged against Prelacy  
Book II

' Although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might without apology speak more of himself than I mean to do, yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me I must say, therefore, that after I had for my first years by the ceaseless diligence and care of my father, whom God recompense, been exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found that whether aught was imposed me by them that had the overlooking, or betaken to of mine own choice in English, or other tongue, prosing or versing, but chiefly by this latter, the style, by certain vital signs it had, was likely to live But much latsher in the private academies of Italy, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout, (for the manner is that every one must give some proof of his wit and reading there,) met with acceptance above what was looked for, and other things which I had shifted in scarcity of books and conveniences to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the Alps, I began thus far to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intent study, (which I take to be my portion in this life,) joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes, as they should not willingly let it die These thoughts at once possessed me, and these other That if I were certain to write as men buy leases, for three lives and downward, there ought no regard be sooner had, than to God's glory by the honour and instruction of my country For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latins, I applied myself to that resolution, which Ariosto followed against the persuasions of Bembo, to fix all the industry and art I could unite to the adorning of my native tongue, not to make verbal curiosities the end, (that were a toilsome vanity,) but to be an interpreter and relater of the best and sagest things among mine own citizens throughout this island in the mother dialect That what the greatest and

choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, with this over and above, of being a Christian, might do for mine, not caring to be once named abroad, though perhaps I could attain to that, but content with these British islands as my world, whose fortune hath hitherto been, that if the Athenians, as some say, made their small deeds great and renowned by their eloquent writers, England hath had her noble achievements made small by the unskilful handling of monks and mechanics

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home in the spacious circuits of her musing hath liberty to propose to herself, though of highest hope, and hardest attempting, whether that epic form whereof the two poems of Homer, and those other two of Virgil and Tasso, are a diffuse, and the book of Job a brief model or whether the rules of Aristotle herein are strictly to be kept, or nature to be followed, which in them that know art and use judgment, is no transgression, but an enriching of art and lastly, what king or knight before the conquest might be chosen in whom to lay the pattern of a Christian hero And as Tasso gave to a prince of Italy his choice whether he would command him to write of Godfrey's expedition against the Infidels, or Belisarius against the Goths, or Charlemain against the Lombards, if to the instinct of nature and the emboldening of art aught may be trusted, and that there be nothing adverse in our climate, or the fate of this age, it haply would be no rashness, from an equal diligence and inclination, to present the like offer in our own ancient stories Or whether those dramatic constitutions, wherein Sophocles and Euripides reign, shall be found more doctrinal and exemplary to a nation The scripture also affords us a divine pastoral drama in the Song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges And the Apocalypse of St John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies and thus my opinion the grave authority of Pareus, commenting that book, is sufficient to confirm Or if occasion shall lead to imitate those magnific odes and hymns, wherein Pindarus and Callimachus are in most things worthy, some others in their frame judicious, in their matter most an end faulty But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poesy to be incomparable These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed, but yet to some

(though most abuse) in every nation , and are of power, beside the office of a pulpit, to imbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune , to celebrate in glorious and lofty hymns the throne and equipage of God's almighty ness, and what he works, and what he suffers to be wrought with high providence in his church , to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly through faith against the enemies of Christ , to deplore the general relapses of kingdoms and states from justice and God's true worship Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and refluxes of man's thoughts from within , all these things with a solid and treatable smoothness to paint out and describe Teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, unless they see her elegantly dressed , that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed The accomplishment [of these intentions] lies not but in a power above man's to promise, but that none hath by more studious ways endeavoured, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend, and that the land had once infranchised herself from this impertinent yoke of prelacy, under whose inquisitorious and tyrannical duncery no free and splendid wit can flourish Neither do I think it shame to covenant with any knowing reader, that for some few years yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be raised from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amorist, or the trencher fury of a riming parasite , nor to be obtained by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit, who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases to this must be added industrious and select reading, steady observation, insight into all seemly and generous arts and affairs , till which in some measure be compassed, at mine own peril and cost I refuse not to sustain this expectation from as many as are not loth to hazard, so much credulity upon the best pledges that I can give them

Although it nothing content me to have disclosed thus much beforehand, but that I trust hereby to make it manifest with what small willingness I endure to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from beholding the bright countenance of truth in the quiet and still air of delightful studies'

In the *Defensio Secunda* is another autobiographical passage, of which the substance has been already given in the Life

R C B



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## CORRIGENDA

- Page 11, line 319, after blown alter full stop to comma  
 321, for smel'ling read swelling  
 322, after field alter colon to comma
- Page 28, line 269, for and read as
- Page 29, line 314, after awe insert comma
- Page 53, line 505, for changed read chang'd
- Page 191, line 258, after sung insert comma

January, 1871

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